THE MESSIAH ALREADY COME.

OR

PROFES OF CHRISTIANITIE, BOTH OUT of the Scriptures, and auncient Rabbins, to convince the Iewes, of their palpable, and more then miserable blindnesse (if more may be) for their long, vaine, and endlesse expectation of their MESSIAH (as they dreame) *yet for to come.*

Written in Barbarie, in the yeare 1610, and for that cause directed to the dispersed Iewes of that Countrie, and in them to all others now groaning under the heavy yoake of this their long and intollerable captivitie: which yet one day shall have an end: (as all other states and conditions in the World, they have their periods) even when the fulnesse of the Gentiles is come in, and when that vayle shall be taken away from their hearts, as is prophecied.

Brethren, my hearts desire and prayer to God for Israel, is, that they might be saved. Rom.10.1.

For I would not (Brethren) that ye should be ignorant of this secret; that partly, obstinacie is come to Israel, untill the fulnesse of the Gentiles be come in; and so all Israel shall be saved (as it is written &c.) Rom.11.25.

And Ierusalem shall be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled. Luk.21.24.

Even to this day, when Moses is read, the vayle is laid over their hearts: nevertheless, when their heart shall be turned to the Lord, the vayle shall be taken away. 2 Cor.3,15.

Verely, I say unto you, ye shall not see me, untill the time come that ye shall say, Blessed is he that commeth in the name of the Lord. Luk.13.35.

How beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things. Rom.10,15.

AMSTERDAM,

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TO THE HIGH AND MIGHTY PRINCE *FREDERICK* KING OF BOHEMIA, &c.

And

TO HIS ROYALL SONNE the moſt hopefull yong Prince FREDERICK HENRY.

Moſt High and mightie Prince,

THis Treatiſe was publiſhed ſeven yeares agoe, and Printed in the Low-Countries; not long after the death of that noble Prince Henry my maſter: And for that, and ſome other reaſons, Dedicated to thoſe high and honourable perſonages; as by the Epiſtle following may appeare. The ſame reaſons have moued me to reviſe it, and publiſh it anew, vnder the Protection alſo of your Maieſtie and Royall Iſſue; that moſt hopefull yong Prince; cujus ego etiam nomine ipſo recreor, in whom the name of Prince Henry is now revived again to Gods Glory; So likewiſe the name of Queene Elizabeth, by your Maieſties moſt happy inauguration King of Bohemia: which two names are yet pretious, and ever will be in the hearts of the Engliſh Nation, and other Nations likewiſe. The other reaſon, for that the Iewes alſo (whom this argument chiefly concerneth) many of them remaine in your Maieſties Dominions: whereof in time your Maieſtie, or Royall Iſſue (as may be hoped) raiſed vp of God for that very purpoſe, may be a happy inſtrument; as of the finall deſolation of that Myſterie of Iniquitie Babylon: ſo conſequently of the finiſhing of that Myſterie of Godlineſſe; even the converſion of the Iewiſh Nation, the very period of all Prophecies. And then (as Iohn concludeth his Revelation) come Lord Ieſu. He which teſtifieth theſe things ſaith, ſurely, I come quickly, Amen. Even ſo come Lord Ieſu. *Amen, Amen.*

Your Maties. moſt humble
devoted ſeruant

IOHN HARRISON.

TO THE HIGH AND Mighty Lords, the States Generall of the voited Prouinces of the Low-Countries.

Also,

TO THE HIGH AND Mighty Prince *Maurice*, Prince of Orange, &c.

And

To his noble Brother Prince *Henrie*:

All happinesse.

FOR two reasons I haue made bold to present unto your high and honourable considerations this Treatise following. The one more particular, in respect of that intyre amitie, and correspondence, which was betwixt my deare Master deceased *Prince Henrie*, of famous memorie, and your Excellencie (and whole State) whom he much honoured, and thereof gaue sundry testimonies, both publique and private, whereof my selfe (hauing the honour to be one of his Seruants neere unto him, and by reason of my attendance much in his presence) was oftentimes an eare-witnesse. And that your princely Brother (*alter idem*, an other *Henry*, *cujus ego nomine ipso recreor*, even for my Masters sake, that gone is, and for that affection he shewed towards his Highnesse, both in Life and Death) who was much conversant with him before his sicknesse, and in his sickneſse came diuers times to visite his Highnesse, and to condole with us in our heavinesse, can also I make no doubt, witnesse sufficiently: whose hearts, or rather but one heart and soule (as it is in that place) seemed to be knit together, like the soule of *Dauid* and *Ionathan* by a mutuall sympathie, as in name, so in nature and correspondence of disposition: which had not untimely death prevented, some further covenant, like that of *Dauid* and *Ionathan*, might perhaps in time haue beene concluded, worthie 1 Sam. 18. 1

such heroicall spirits. An other reason is, for that the persons whom this Argument chiefly concerneth, to wit, the *Iewes*, many of them remaine in your Countrie, and haue their habitation in peace and safetie: not in that slaverie as in other Nations, accounted of in the baseſt maner that may be, in the number of dogs rather then of Men. Which though it haue fallen upon them by the just judgement of God, yea, and by their owne judgement upon themselues, so much the more just: *his blood be upon us, and upon our children*: yet are they, children of the Promise, and *beloved for the fathers sake*, as *Paul* pleadeth for them in divers places, alledging both their prerogatives and
Rom.3.1. priviledges aboue the Gentiles: *What is then the preferment of the*
Rom.9.4. *Iew* (saith he) *much euery maner of way*. For to them *apperteineth the adoption, and the glorie, and the covenants, and the giving of the Law, and the service of God, and the Promises: of whom are the Fathers, and of whom concerning the flesh Christ came, &c.* And in that respect we Gentiles ought not so proudly and tyrannously to insult over them (as many doe) especially Christians of all others, should not adde affliction to affliction: but rather pitie and bewaile their induration (as *Paul* doth in the place before cited) expecting with patience their conversion in due time, as the Lord hath promised: for if God himselfe loue them being his enemies (for *they are beloved* (as I said before) *for the Fathers sake*, as he loved us before our conversion (*when we were his enemies he loved us*: so the Apostle testifieth) why should we Christians hate and abhorre them, who are so highly in Gods account (even the beloved of the Lord) and hold them in such disgrace and contempt as we doe: as in my small obseruation, and experience, I am able to testifie, both by that I haue seene and heard: which rather exasperateth them against our profession then otherwise. Which harshnesse and uncharitablenesse of ours; together with the Idolatrie, and superstition of the Church of Rome, in worshipping of Images, and such like tromperie, I am perswaded, haue beene two maine obstacles to their conversion hitherto: as some of them in Barbarie obiected to me, saying: the Christian Religion could not be the true Religion, for that it alloweth the worshipping of images, which is expresly against the Law: *Thou shalt not make to thy selfe*

any

any grauen Image. And if we say they crucified Christ, and therefore we hate and abhorre them, even to the third and fourth generation, that is to say, their posterity for ever: so doe we daily by our crying sinnes, *euen crucifie againe the Lord Iesus*, they but once and unwittingly (as Saint *Peter* testifieth) we often, and that both wittingly, and Act. 3. 17. willingly, to our greater condemnation, in respect of the fulnesse of knowledge we haue in the Messiah. This is that *fulnesse of the Gentiles*, already come in (whereof the Apostle long since prophecied) as in knowledge abounding, so in sinne super-abounding, and that generally through out all Nations. Of whom I doubt much whether I may say (as it was said in times past of the Amorites as touching their fulnesse) it was not yet come: for I am sure the fulnesse of the Gentiles (as touching sinne) is already come: *fulnesse of Bread, and aboundance of Idlenesse*, as in *Sodome*: yea fulnesse and loathsomnesse, even of *Manna* it selfe: as the children of *Israel* in the end waxed wearie of that heavenly foode, so is it with us in respect of the foode of our soules. Else what meaneth so many Sects, and Schismes in our Church at this day? Diseases arising from some bad humours and corruptions in the body (as all diseases doe) which therefore ought to be purged. Surely the varietie of the one argueth a fulnesse and sacietie of the other. We are fallen from the *names of Christians*, given to the Act. 11. 26. Primitiue Church, to be baptized into new names, *Anabaptists*, *Arminians*, *& id genus farina*: Corne I may not call them, but chaffe: yea, rather *tares sprung up with the* Mat. 13. 24. *good Corne*, over-spreading, and over-topping it too in many places: but *both must grow together till the harvest.* Yea, our fulnesse and niceneſse is such, as we can taste no maner of meat almost, but what some curious cookes for the nonce provide for us: every one must have a cooke for his owne palate. We are fallen into that time fore-prophecied by the Apostle, 2. *Tim.* 4. *For the time will come when they will not suffer wholesome Doctrine, but having their eares itching, shall after their owne lusts get them a heape of Teachers.* We are even wearie of Manna, as the children of

Israel were. And therefore now that they haue fasted so long time, and that fulnesse of the Gentiles come vpon vs; it standeth both with the Lords justice and his mercie, both to vs and them, to doe to them as he did to vs
Rom.11.22 at the first, and to vs as he did to them. *Behold therefore the bountifulnesse and the severitie of God; toward them which haue fallen severitie, but toward thee bountifulnesse, if thou continue in his bountifulnesse, or else thou shalt also be cut off: and they also if they abide not still in unbeliefe shall be grafted in, for God is able to graffe them in againe.* Of which glorious worke of the conversion of the Iewish Nation, and finishing of that *mysterie of godlinesse*; if you (most high and mightie Lords) shall be the first beginners in your owne Countrie, as you haue already playd your parts against the *mysterie of Iniquitie*, both at home and abroad, both by Sea and by Land, as the chiefe bulwarks of Christian Religion at this day against the power of Antichrist and all his adherents, whereof you haue borne the brunt (as *Tully* saith of the Scipioes; they were *propugnacula belli punici*) and therefore deserve the prize aboue all other Nations) you shall not onely highly advance your honour in this World (as you have done already, both in those your martiall affaires, and otherwise, also by a generall eye of policie (or rather so many Argus eyes) watching over all estates, to keepe them upright and in order: especially those extraordinary, and magnificent (I may well call them so) workes of Charitie towards the poore, in those your stately Hospitals, and Guest-houses, and such like places of provision: no crying for bread nor complayning in your Streetes) but also in the World to come, you shall advance your selues in honour and glory aboue the Heavens: where you shall shine like so many Starres in the Firmament, and as the Sunne in his strength: for so it
Dan.12. is said: *They that turne many to Righteousnesse, shall shine as the Starres forever and ever*: And *they that honour me* (saith the Lord) *I will honour*: then the which, what greater incouragement.

And so hnmbly craving pardon for this my boldnesse being

ing a Stranger, or wherein otherwiſe I have erred: I commit you (according to your high and eminent Places, Eſtates and orders, which in my heart more I honour, than eyther my tongue or Penne can worthily expreſſe not ſo well knowne vnto me) to the Almighty: To whoſe ſervice

I reſt devoted

IOHN HARRISON.

To the Reader.

I *Muſt confeſſe (Chriſtian Reader) that a great part of the proofes following, together with the methode, I have borrowed out of a Booke called the* Chriſtian Directorie *or* Reſolution, *in Engliſh, which I had with me in* Barbarie: *none elſe of that argument, but the Booke of Bookes, which is the* Bible. *And therefore leaſt any one ſhould accuſe me hereafter of ſecret theft; I doe ingeniouſly acknowledge before hand with the Poet:* Fateor me tranſtuliſſe. *But yet with many additions, and alterations of my owne, I have made it of right (as it were my owne, without any wrong to the Author. And ſo I referre it to thy Chriſtian cenſure.*

THE

THE MESSIAH ALREADIE COME.

FIrſt for the promiſes and propheeies of old as touching the coming of a Meſſiah, whom we call CHRIST, both they and we agree, both of us reading dayly in our Churches & Synagogues, teaching & holding for canonicall the verie ſelf ſame Scriptures, euen the Law and the Prophets. In ſo much that the Gentile is oftentymes enforced to marvile, whē he ſeeth a people ſo extreāly bent one againſt another, as the Iewes are againſt Chriſtians, and yet doe ſtand ſo peremptorily in defence of thoſe verie principles, which are the proper cauſes of their diſagreement. But in the Interpretation & application thereof ariſeth all the controverſie, they underſtanding and applying all things literally and carnally to their long looked for Meſſiah yet for to come, we after a ſpirituall maner underſtanding all thoſe promiſes and prophecies to be moſt truly and really fulfilled in the perſon of our bleſſed Meſiah, alreadie come, they expecting a temporall King, to rule and conquer in this world, we acknowledging a ſpirituall King, whoſe kingdome is not of this world, as himſelf did many tymes proteſt, while he was in the world: *My kingdome is not of this World.* To beginne with Adam and ſo forward.

Gods Promiſe to Adam.

THe firſt promiſe as touching the Meſſiah is this made to Adam after his fal, for the reſtoring of mankind, to witte *that the ſeed of the woman ſhould breake the ſerpents head*, that is to ſay one of her ſeed to be borne in tyme ſhould conquer the divel death and ſinne, as the auncient Iewes underſtand this place, which being a ſpirituall conqueſt and againſt a ſpirituall enemie the divel, he (I meane the Meſſiah) muſt needs be a ſpirituall, and Gen. 3, 15.

consequently not a temporall King, as the Iewes imagine.

Gods Promise to Abraham.

THe second to Abraham Isaack & Iaacob often repeated. To Abraham Gen. 12. 3. *In thee shall all the families of the earth be blessed.* To Isaack Gen. 26. 4. *In thy seed shall all the nations of the earth be blessed.* To Iaakob Gen. 28. 14. *In thee and in thy seed shall all the families of the earth be blessed.* Therefore the Gentiles aswell as the Iewes, the blessing is generall without exception, *all the families of the earth, all nations,* no prerogatiue of the Iewe, no exception of the Gentile, as touching the Messiah, I meane the benefit of this so generall and great a blessing, though otherwise *much everie waye,* as the Apostle reasoneth to the Romans. Where-
Rom. 3, 2.
Rom. 9. 4. upon I inferre as before, that the Messiah must be a spirituall and not a temporall King: otherwise it had been but a verie small benediction to Abraham, or others after him (who neaver sawe their Messiah actually) if he must haue been onely a temporall King, and much lesse blessing had it been to us Gentiles, if this Messiah of the Iewes must haue been a worldly and a temporall Monarch, to destroy and subdue all those Nations formerly blessed (*and blessed shall they be*) to the servitude of Iurie, as the later Teachers doe imagine.

The Prophecie of Iaakob.

THe third (which confirmeth the former) is the prophecie of Iaacob at his death Gen. 49. 10. *The rodde or scepter shall not depart from Iudah, nor a Lawgiver from between his feet, till Shiloh come and the people or nations shall be gathered vnto him.* Which the Chaldie Paraphrase, as also Onkelos, both of singuler authoritie among the Iewes, doe interpret thus. Vntill Christ or the Messiah come (which is the hope and expectation of all nations, aswell Gentiles as Iewes) the government shall not cease in the house or Tribe of Iuda. Whence I inferre the same conclusion as before, that if the Messiah must be the hope and expectation, aswell of the Gentiles as of the Iewes, then can he not be a temporall King to destroy the Gentiles, as the later Iewes would haue it, but a spirituall King, as before hath been declared.

Secondly, if the temporall Kingdome of the house of Iuda, whereof the Messiah must come, shall cease and be destroyed at his

his comming, and not before, that being a certayne signe of the tyme of his manifestation, how then can the Iewes expect yet a temporall King for their Messiah, the scepter alreadie departed & gonne, their kingdome and priesthood defaced, their citie and temple destroyed, themselues scattered amongst all nations, and so haue continued almost this sixteene hundreth yeeres, yea such a fatall and finall desolation by Gods just judgment brought upon that wofull Nation, & that not many yeares after the death and passion of our Saviour Iesus Christ, according to his prophecie in his life tyme, as may fully settle our fayth in this poynt. Luk. 19. 42.

The Prophecie of Moses.

THe fourth is that of Moses to the people of Israel, *The Lord thy God will rayse up unto thee a Prophet like unto me, from among you, euen of thy bretheren, unto him ye shall hearken*, &c. and in the verses following, *I will rayse them up a prophet from among their bretheren like unto thee* (sayth God to Moses) *and will put my words in his mouth, and he shall speake unto them all that I shall command him, and whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* Which words cannot be understood of any other Prophet that ever lived after Moses amongst the Iewes, but onely of the Messiah, as appeareth most playnly in another place in Deutro. where it is sayd, *There arose not a Prophet in Israell like unto Moses, whom the Lord knewe face to face, in all the miracles & wonders which the Lord sent him to doe*, &c. no such Prophet except the Messiah ever after to be expected: but the Messiah, he it is that must match and overmatch Moses everie waie, he must be a man as Moses was in respect of our infirmities, euen according as the people of Israel themselues desired the Lord in Horeb, saying, *let me heare the voyce of the Lord God no more, nor see this great fire any more, that I dye not. And the Lord sayd unto Moses, they haue well spoken, I will rayse them up a Prophet from among their bretheren, like unto thee*, &c. He must be a Lawgiver, as Moses was, but of a farre more perfect Law, as hereafter shall appeare, he must be such a one whom the Lord hath knowne face to face, as he did Moses, but of a far more divine nature. For as it is in Esay, *Who shall declare his age?* Lastly, he must be approved to the World by miracles, signes, and wonders, as Moses was, which the Lord shall send him to doe, as he did Moses. But no such Prophet hath ever yet appeared in the world,

Deu. 18. 15 ver. 18. Deu. 34. 10 Deu. 18. 16, Esa. 53. 8.

world, nor ever shall, who hath so fitly answered this type, so perfectly observed the Law of Moses (which Moses himself could not doe) giving us in stead thereof a farre more excelent Law, as was prophecied long before that he should. And finally, so miraculously approued himself to the world, to be sent from God, by signes and wonders donne both by himself & his Apostles, as hereafter shall appear) except this Christ which we professe, therefore he alone is the true Messiah and no other to be expected

The Prophecie of David.

THe fift, is the prophecie of David, a type also of the Messiah, who for that he was a holy man, a mā after Gods own heart, out of whose linage the Messiah was to come, had this mysterie most manifestly reveiled unto him, for the assurance whereof as of a great mysterie, euen that of Christ and his Church, God bynPsal.89.3. deth himself by an oath saying, *I haue made a covenant with my chosen, & haue sworne unto David my servant, thy seed will & stablish for ever, and set up thy throne from generation to generation, Selah.* Which words although the later Iewes will apply to King Salomon (and so in some sorte they may, for that he was also a type of the Messiah)
2 Sam.7.13 yet properly these words, *I will stablish the throne of his kingdome for ever*, so often repeated, cannot be verified of Salomon, whose
1 Kin. 12. earthly Kingdome was rent and torne in pieces, streight after his death, by Ieroboam, and not long after, as it were extinguished, but they must needs be understood of an eternall King and kingdome, as must also those other words of God in the psalme: *Thou*
Psal.2.7. *art my sonne this day haue & begotten thee, aske of me, and & will giue thee the Heathen for thyne inheritance, & the ends of the earth for thy possession, Thou shalt crush them with a rod of yron, and breake them in pieces like a potters vessel*, which prophecie was never fulfilled in Salomon, nor in any other temporall King in Iewrie after him. And much lesse
Psal. 72, 5. this that followeth, *They shall feare thee as long as the sunne and moone*
ver. 7. *endureth from generation to generation. In his daies shall the righteous flourish, and abondance of peace so long as the moone endureth. His dominion also shall be from sea to sea, and from the river unto the ends of the earth, They that dwell in the wildernesse shall kneele before him, and his enemies shall lick the dust. The Kings of Tharshish and of the yles shall bring presents, the Kings of Sheba and Seba shall bring gifts, yea all Kings shall*
ver. 17. *worship him, all nations shall serue him. His name shall be for ever, his*

name

name shall indure as long as the sunne, all Nations shall be blessed in him, and shall blesse him. And blessed be the Lord God, euen the God of Israel which onely doth wonderous things. And bleßed be his glorious name for ever, and let all the earth be filled with his glorie, Amen, Amen. And so he endeth as it were in a traunce, raviſhed beyond meaſure, with the ſweet and heauvenly contemplation of this ſpiritual and everlaſting kingdome of the Meſſiah, for to him and to no other can all theſe circumſtances and hyperbolicall ſpeaches of David (rapte with the ſpirit of prophecie) properly and primarily apperteyne, though literally the Iewes underſtand them of Salomon, as they doe many other places in like caſe, applying them onely to the type, never looking to the ſubſtance, whereof thoſe types and figures were but ſhadowes and ſemblances, God of his mercie in his good tyme take away the vayle from their hearts, that at length they may ſee the true Salomon in all his royaltie, not any longer to grope at noone dayes, wincking with their eyes againſt the cleare ſunne like their forefathers, as it is in Eſay: a moſt fearefull judgment of God layd upon that Nation of old, objected to them many tymes and oft, both by Chriſt and his Apoſtels, but in vayne, *goe and ſay unto this people, ye ſhall heare indeed but ſhall not underſtand, ye ſhall playnly ſee and not perceiue, make the heart of this people fatte, make their eares heavie, and ſhutte their eyes, leaſt they ſee with their eyes, and heare with their eares, and underſtand with their hearts, and convert and be healed.* Whereupon enſueth (euen upon this wincking and wilfull obſtinacie) a moſt ſevere denunciation of finall deſolation. Lord how long (ſayth the Prophet) and he anſwered untill the cities be waſted without inhabitant, the houſes without a man, and the land be utterly deſolate, &c. But yet a tenth reſerved to returne, a holy ſeed remayning in due tyme to be converted. This judgment and deſolation, hath been a long tyme upon them, they feel it and groane under the burden of it, as their forefathers did in Egypt under Pharaoh, & yet wincking ſhutte their eyes and will not ſee it, I meane, acknowledge the true cauſe of theſe ſo great judgments revealed from heauen upon thē, euen the contempt of Gods holy Prophets ſent unto them from tyme to tyme, but eſpecially of the Meſſiah, whoſe blood lyeth heavily upon them, euen to this day, as their forefathers deſired, *his blood be upō us & on our children*, which all the world ſeeth is come to paſſe, yea they themſelues feele it, yet wincking with their eyes Eſai. 6.9.

they will not see it. But there is a tenth to returne &c. The rest which will not this their Messiah to raigne over them, let them look into that parable in the Gospel, there shall they finde a farre more fearefull destruction denounced then the former. The first being but for a tyme, but a type of the other, but a beginning of woes, the other eternall, for ever and ever. The first he pronounceth with teares over Ierusalem, the second he denounceth as an angrie Iudge, provoked at length to execute his fierce wrath upō them, without any compassion at all. His words are these: *Moreover, those mine enemies, which would not that I should raigne over them, bring them hither, and slay them before me.* Which words of our Saviour although they will in no wise beleeve, no more then they did the former, yet shall they find his words one daye, as truly fulfilled to them in the one, as they haue done alreadie in the other. And howsoever hitherto they haue esteemed of him as a false prophet, a deceiver, yet hath he been to them but too true a Prophet in all their calamities both first and last. And so after this long digression I come to the next.

Luc. 19, 27.

The Prophecie of Ieremie.

THe sixt, which confirmeth the former, is that of Iere. 23, 5. *Behold the dayes come sayth the Lord, that I will rayse up unto David a righteous braunch, and a King shall raigne, &c. And this is the name whereby they shall call him, the Lord our righteousnes.*

This was spoken of Davids seed aboue 400 yeeres after David was dead and buried, which proveth manifestly, that the former promises were not made unto him for Salomon his sonne, or any other temporall King of his line, but onely for the Messiah, who was called so peculiarly the sonne and seed of David.

The Prophecie of Ezechiel.

THe seauenth, which also confirmeth the other, is that of Ezec. 34. 23. *I will set up a shepheard over them, he shall feede them, even my servant David, &c.* In which words the Iewes themselues doe confesse, in their Talmud, that their Messiah is called by the name of David, for that he shall discend of the seed of David, and so it must needs be, for that King David being dead so long before, could not now come againe in his owne person to feed them him self.

The Prophecie of Isaie.

THe eight, is the prophecie of Isaiah, 2. 2. *It shall be in the last dayes, that the mountayne of the house of the Lord shalbe prepared in the toppe of the mountaines, and shall be exalted aboue the hilles, and all nations shall flowe unto it, &c. for the Law shall goe forth of Syon, and the Word of the Lord from Ierusalem. He shall judge among the Nations.* Which verie words Michah repeateth, cap. 4. 1. and are applyed there as also here unto the Messiah, they can haue no other meaning, by the judgement of the Iewes themselues. *In that daie shall the budde of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent.* Isai. 4, 2. *Vnto us a child is borne, & unto us a sonne is giuen, and the gouvernment is upon his shoulders, he shall call his name Wonderfull, Councellor, the mightie God, the everlasting Father, the Prince of peace, the increase of his gouvernment shall haue none end.* Isaie. 9, 6. And in the 11. chap. *There shall come a rod forth of the stock of Iesai, and a graffe shall growe out of his root, & the spirit of the Lord shall rest upon him. Behold your God cometh &c. Then shall the eyes of the blynd be lightned, and the eares of the deaf shall be opened, then shall the lame man leape like a hart, and the dumme mans tongue shall sing, &c. chap. 35. 4. And he sayd, it is a small thing that thou shouldest be my servant, to rayse up the tribes of Iacob, and to restore the desolations of Israell. I will also giue thee for a light of the Gentiles, that thou mayest be my Salvation unto the ends of the earth. chap. 49. 6.*

Out of all which places before aledged, I conclude, first the cōming of a Messiah, which the Iewes will not denie: secondly, that he must be King aswell of the Gentiles as of the Iewes, which they cannot deny: thirdly that he must be a spirituall and not a temporall king, as they imagine. It followeth next to be proved, that he must be both God and man, euen the sonne of God: the second person in Trinitie to be blessed for evermore, which also they shall not deny.

That the Messiah must be both God and Man.

The Iewes at the first agreed with us in all or most poynts as touching the Messiah for to come, denying onely the fulfilling or application thereof in our Saviour, but since the later Iewes finding themselues not able to stand in that issue against us, they haue deuised a new plea, saying, that we attribute manie things unto Iesus, that were not foretold of the Messiah to come, namely, that

he ſhould be God, and the ſonne of God, the ſecond perſon in Trinitie, which we will proue both by Scriptures, as alſo by the writings of their own forefathers. For Scriptures, it is evident by all (or the moſt) alledged before, that the Meſsiah muſt be God, euen the ſonne of God, indued with mans nature, that is, both God and man. So in Geneſis, where he is called *the ſeed of the woman*, it is apparant he muſt be man, and in the ſame place, where it is ſayd, *he ſhall breake the ſerpents head*, who can doe this but one-
Iſai.4.2. ly God? So in Iſay, where he is called, *the budde of the Lord*, his Godhead is ſignified, and when he is called *the fruit of the earth*, his
Iſa.7,.14. Manhood. And ſo in an other place. *Behold a virgine ſhall conceiue and beare a ſonne, and thou ſhalt call his name Immanuel, that is to ſay, God with vs*, which name can agree to none, but to him that is both God and man. And who can interpret theſe ſpeeches, *that his kingdome ſhall be everlaſting Iſa. 9. That his name ſhall be for ever, it ſhall indure as long as the ſunne and the moone, That all Kings ſhall worſhip him, all nations ſerue him*, Pſal. 72. *worſhip him allye Gods*, Pſal. 97. *that no man can tell his age*, Iſai. 53. *that he muſt ſitte at the right hand of God*. Pſal. 110. Who, I ſay, can underſtand or interpret them but of God, ſeeing in man they cannot be verified, with which place of Scripture the Euangeliſts doe report, that Ieſus did put to ſilence divers of the learned Phariſes: for, ſayth he, *if the Meſsiah be Davids ſonne, how did David call him Lord?* ſignifying, thereby, that albeit he was to be Davids ſonne, as he was man, yet was he to be Davids Lord as he was God, and ſo doe both Rab. Ionathan, and their owne publique commentaries interpret this place. Michah is plaine, *His going forth is from the beginning,*
Micah.5.2. *and from everlaſting*, And Iſay is bold to proclaime him by his owne name, euen God, and to giue him his right ſtile, with all his additions, (as Herolds to great Kings and Princes uſe to doe) *he*
Iſai. 9. 6. *ſhall call his name, Wonderfull, Councellor, the mightie God, the everlaſting Father, the prince of peace, &c.* In vayne therefore is that objection of the Iewes, that El, or Elohim, ſignifying God, is ſometymes applyed to a creature, here it cannot be ſo, nor in the next place following, Pſal. 45.6. *Thy throne o God is for ever and ever, &c. Wherefore God euen thy God hath anoynted thee with the oyle of gladnes aboue thy fellowes*; which cannot be applied to Salomon, but as a type of the Meſsiah. Howſoever the name IEHOVA which is of ſuch reverence among the Iewes, that they dare not pronounce it, but

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in place thereof read Adonai, that I am sure they will never grant to belong to any creature. Then what say they to that of Ier. 23. 6. where the Messiah is called in plaine termes Iehovah, *And this is the name whereby they shall call him, Iehovah our righteousnes.* So likewise, chap. 33. 16. over againe is he called by the same name *Iehovah our righteousnes.* And so doe the auncient Iewes themselues expound this place, namely, Rabbi Abba, who asketh the questiō what the Messiah shall be called, and answereth out of this place, he shall be called the Eternall Iehovah. The like doth Misdrasch, upon the first verse of the 20 Psalme. And Rabbi Moyses Hadersan, upon Gen. 41: expounding that of Zephanie 3. 9. concludeth thus: In this place Iehovah signifieth nothing els but the Messiah, and so did one of the Iewes at unawares acknowledge to me, alledging that place out of the Psalmes, *the Lord doth build up Ierusalem* &c. that their Messiah at his coming should build a new citie and Sanctuarie, much more glorious then the former. So did he also interpret that place of Hagg. 2. 10. of a third temple. Whereupon I inferred, seeing in those words he alledged, *the Lord doth builde vp Ierusalem*, the Hebrew word is *Iehovah*, therefore by his own interpretation the Messiah must be Iehovah which he could not well shifte off, but sayd that Adonai (for Iehovah they dare not name) must there be understood, which point of the Godhead of the Messiah the most auncient Iewes did ever acknowledge proving by sundrie places of Scripture, not onely that he should be the sonne of God, but also the word of God incarnate.

First that he should be the sonne of God, they proue out of Gen. 49. 10. *The scepter shall not depart, &c. till Shiloh come.* Which Rabbi Kinhi proveth to signifie his sonne, that is the sonne of God. Out of Isai, where he is called *the budde of the Lord.* Out of Isai. 4. 2. the Psalmes, where it is sayd, *thou art my sonne, this day haue I begotten* Psal. 2. 7. *thee.* And a litle after *kisse the sonne least he be angrie, and ye perish, blessed are all they that trust in him,* which last words cannot be understood of the sonne of any man, for it is written, *Cursed be the man that trusteth in man*, Ier. 17. 5.

Secondly, that he shalbe the Word of God, they proue out of Isay, as also out of Hosea, where it is sayd, *I will saue them by the Lord* Hosc. 1, 7. *their God.* Ionathan translateth it thus, I will saue thē by the Word of their God. So where it is sayd, *The Lord sayd to my Lord, sit at* Psal. 110. 1.

my right hand, &c. The Lord sayd to his Word, sit at my right hand.
Psa. 107,20 Also where it is sayd, *He sent his Word and healed them.* Rabbi Isaack Arama, upon Gen. 47. expoundeth it to be meante of the Messiah, that shall be Gods Word: So likewise that of Iob, *I shall see*
Iob. 19, 26. *God in my flesh, &c.* Rabbi Simeon upon Gen. 10. gathereth thereupon, that the Word of God, shall take flesh in a womans wombe.
Deut. 6,4. Another out of these words; *Iehovah our God is one Iehovah*, proveth the blessed Trinitie, saying, by the first Iehovah, is signified God the Father, by the next, which is Elohim, God the sonne, and by the other Iehova, God the Holy Ghost proceeding of them both: to all which is added the word *one*, to signifie, that these three are indivisible, but this secret (sayth he) shall not be reveiled untill the coming of the Messiah. These are the words of Rabbi Ibda, reported by Rabbi Simeon, in a Treatise called Zoar of great authoritie among the Iewes, where also the sayd Rabbi Simeon interpreteth those words of Isay, *Holy, holy, holy, Lord God of Hosts*, in this maner. Esay by repeating three tymes *Holy* (sayth he) doth signifie as much as if he had sayd: Holy Father, holy Sonne, and holy Spirit: which three *Holies* doe make but one Lord God of Hosts, which mysterie of the blessed Trinitie, Rabbi Hacadosch gathereth out of the verie letters of IEHOVAH, upon those words of
Ier. 23, 6. Ieremie before recited, the two natures of the Messiah both divine and humane, his two filiations, the one whereby he must be the sonne of God, the other whereby he must be the sonne of man: concluding thereupon, that in him there shall be two distinct natures, and yet shall they make but one Christ, which is the same that we Christians hold. Philo that learned Iewe shall ende this first consideration, touching the nature and person of the Messiah, as himself writeth in his Book *De Exulibus*, By tradition we haue it, sayth he, that we must expect the death of an high Priest, which Priest shall be the verie Word of God, voyde of all sinne, whose Father shall be God, and this Word shall be the Fathers wisdome, by which all things in this World were created, *&c.* Therefore the Messiah must be both God and man, both by the Scriptures, as also by their owne writers, they cannot deny it.

That the Messiah must change the Law of Moses.

AS the Messiah must be both God and man, euen the naturall and onely begotten Sonne of God, and the verie Word of God

God incarnate, voyde of all sinne, able to satisfie the wrath of his Father, and to fulfill the Law of Moses for us, which Moses himself could not doe, nor any other after him. It was a burdensome Lawe to the children of Israel, *A yoake which neither they nor their forefathers were able to beare*: so having once in his owne person most exactly accomplished the same here on earth, together with all rites, ceremonies, prophecies, types, figures, and circumstances, of his comming, clearely fulfilled in him and by him. It was necessarie (I say) the substance being once come, those shadowes and ceremonies should cease and be abolished, I meane the ceremoniall Law totally, for as touching the morall Law, or the Commandements he sayth, *I came not to destroy the Law or the Prophets, but to fulfill them*, onely thus farre hath he abolished that too, he hath taken away the curse of it, hanging it on his crosse, euen *the handwriting that was against us*, together with himself crucified. Act. v. 10.

This ceremoniall Law of Moses (I say) consisting of such a multitude of ceremonies, figures, types, sacrifices, &c. all of them for the most part pointing at the Messiah to come; for by those outward signes and services appointed by God to his people, they were still put in mind of his covenant, and assured of his promise, that the Messiah should come. Moreover it being proper and peculier to one onely nation in all the world namely Iurie, the exercise thereof permitted, but in one onely place of that countrie, namely Ierusalem, whither everie man was bound to repaire three tymes everie yeere, to wit, at the Pasqua, Pentecost, and the feast of Tabernacles, there & no where else to offer sacrifice. I say this Lawe of Moses, being altogether ceremoniall, and peculier to that nation, it was necessarie at the comming of the Messiah, the same should be abolished, and a more generall and perfect Law giuen and established, a Law that should be cómon to all men, serue for all countries, tymes, places, and persons, otherwise how could the Gentiles be made pertakers of the covenant, aswell as the Iewes, how could all these nations, so farre distant from Ierusalem, repaire thrice everie yeere thither, how should everie woman dwelling in the East or West Indies repaire thither for her purification, after everie childbirth, as by the Law of Moses she was commanded Levit. 12. Therefore it is manifest, that this Law of Moses was giuen to continue but for a tyme, euen till the comming of the Messiah, and then another to come in place to continue, till

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the worlds ende. This signifyed Moses to the people, after he had
Deu. 18. 15 delivered the former Law to them, saying, *The Lord thy God will rayse up unto thee a Prophet like unto me, from among you, euen of thy brethren, unto him thou shalt hearken.* As if he had sayd, yee shall heare me till he come, who must be a Lawgiver as my self, but of a farre more absolute and perfect Law, and therefore more to be reverenced and obeyed. And then he addeth in the person of God himself, this thundering sentence against all misbelievers: *Whosoever will not hearken unto my Word, which he shall speak in my name, I will require it of him.* Which words cannot be verefied in any other Prophet, after Moses untill Christ, for that of those Prophets *there arose none in Israel like unto Moses*, Deut. 34. 10. They had no authoritie to be Lawgivers, as Moses had, but were all bound to the observation of his Law, till Christ should come, whom Moses here calleth a Prophet like unto himself, that is, a Lawmaker, exhorting all men to heare and obey him. Hereunto the Prophets subscribe, none of them all presuming to take upon them that privilege to be like unto him. A prophet like unto Moses, they must let that alone to the Messiah, whose office it is to change the Law of Moses, giuen upon mount Sinay, & in stead thereof, to promulgate a new Law, to beginne at Sion, as sayth the Prophet Isay:
Isai. 2. 3. *The Law shall goe forth of Sion, and the Word of the Lord from Ierusalem.* Which cannot be understood of Moses Law, published eight hundreth yeeres before this prophecie, and that from Sinai, not from Sion, but of the preaching of the Gospel, which began at Ierusalem, and from thence was spread over all the world. Which the same Isay foresawe, when talking of the Messiah, he sayth, *In that*
Esa. 29. 18. *daie shall five cities in the Land of Egypt speak the language of Canaan*, &c. *In that daie shall the alter of the Lord be in the middest of the Land of Egypt, and a piller by the border thereof, unto the Lord. And the Egyptians shall knowe the Lord in that daie, and doe sacrifice and oblation, and shall vowe vowes*, &c. which could not be verified of the Law of Moses, for by that Law, the Egyptians could haue nether alter nor sacrifice, but it was fulfilled upon the cõming of Christ, when the Egyptians were made Christians. Also in another place, *and the yles shall*
Isai. 42. 4. *waite for his Law.* The same was likewise foretold by God in Malachie, where he sayth to the Iewes, and of the Iewish sacrifices, *I*
Mal. 1. 10. *haue no pleasure in you, neyther will I receiue an offring at your hands, for from the rising of the sunne, untill the going downe of the same my name is*

great

gate among the Gentiles, and in every place incense shalbe offered vnto my name, and a pure offering, for my name is great among the Gentiles, saith the Lord of Hosts. Wherein we see, first a reprobation of the Iewish Sacrifices, & consequently of the Law of Moses, which dependeth principally thereupon. Secondly, that among the Gentiles there should be a pure maner of Sacrifice, more gratefull vnto God then the other, not limited eyther in respect of tyme or place, as the Mosaicall Law & sacrifice was. For so sayth God in Ezechiel, *I gaue them statutes which were not good, and judgments, wherein they shall not liue*, that is not good to continue perpetually, nor shall they live in thē any longer, but til the time by me appoynted. Of which tyme he determineth more particularly by Ieremie in these words *Behold the dayes come, sayth the Lord, that I will make a newe covenant with the house of Israel and Iudah, not according to that covenant which I made with their Fathers &c.* where you see a new covenant or Testament promised different from the old, whereupon I conclude, the old Law of Moses by the Messiah must be changed into a new. Ezec. 20. 25. Ier. 31. 31.

The tyme of his manyfestation with all other circumstances.

NOw for the tyme of his manyfestation, with all other circumstances, of his birth, lyfe, death, resurrection, ascension and those things also that fell out afterwards, if we shall consider how particularly, & precisely they were all foretold by the Prophets, and how long before (some hundreths some thousands of yeares) before they fell out; as also how exactly they were all fulfilled in the person of our blessed Saviour: all directed like so many lynes to one center: we shall (as it were in a mirrour) see and behold both the truth of Christian religion setled vpon a most firme & unmovable center; as also the vanitie of all other religiōs whatsoever, especially this most vain expectatiō of the Iewes to this day, of their Messiah yet for to come, as vaine and fond altogither, as was that opinion of one of the Phylosophers which the word center hath put me in mynd of, that the earth forsooth did move and the heavens stand still: & how far they are degenerate, not onely from all true light & vnderstāding in heavenly matters, but also even from cōmon sense and reason it selfe in things of that nature tending thereunto.

And first for the tyme. Daniell who lived in the first Monarch ie foretold that there should be three monarchies more, the last the greatest

test of all, to wit the Romane Empire, and then the eternall King or Messiah should come, his [illegible] these. *In the dayes of these Kings, shal the God of heaven set vp a kingdome which shall neuer be destroyed*, Dan. 2. 44. And just according to this tyme was the Messiah born, namely in the dayes of Augustus Cæsar, Luk. 2. (as both we Christians account and the Iewes acknowledge) even in those halcyon dayes of peace when the temple gates of Ianus were commanded to be shut, and vpon that very day when Augustus commaunded that no man should call him Lord was this Prince of peace borne. Therefore to him agreeth this circumstance of tyme very fitly, most vainly therefore doe the Iewes after this tyme expect for another.

Gen. 49. 10. Secondly Iacob who lived many yeares before, propheſied of this tyme very precisely, as already hath bene aleadged, that the Messiah whom he there calleth *Shilo* should come, at that tyme when the scepter or goverment regall was departed from the house of Iudah, which was in the dayes of Herod, and never till then, who first vsurped that government, his father in law King Hircanus with all his offspring of the blood royall of Iuda, together with the Sanhedrim put to death. The genealogies of the Kings and Princes burned. A new pedegrie for himselfe diuised. In a word all authority regall whatsoever belonging to that tribe, at that tyme, quite extinguished. And just according to this tyme was our Saviour borne, namely in the dayes of Herod, Math. 2. 1. Therefore, to him agreeth this circumstance of tyme very fitly: most vainely therefore doe the Iewes after this tyme expect any longer.

Thirdly God himselfe saith by his Prophet Haggai, that the Messiah whome he there calleth *the desired of all nations*: shall come in the tyme of the second temple, which was then but new built, farr inferior in statelynes and glory to the former built by Solomon, Ezr. 3. 12. which the old men in the book of Ezra testify by their weeping when they sawe this second temple, and remembred the glory of the first. The words of the Lord by his Prophet Haggai are Hag. 2. these. *Speake vnto Zerubbabel: Who is left amongst you that saw this house in her first glory and how doe you see it now? is it not in your eies in comparison of it as nothing? yet now be of good cheere O Zerubbabel, for thus saith the Lord of hosts yet a little while and I will shake the heaven and the earth and the sea and the drie land. And I will move all nations, and the desire of all nations shal come, and I will fill this house with glory saith the Lord of hosts. The glory of*

this last house shalbe greater then the first &c. which must needs be vnderstood of the coming of the Messiah to wit his personall presence in this second temple, in whom is the fulnes of glory, & therefore could he and none other, fill it with glory, being himselfe indeed the *King of glory. Lifte vp your heads ô yee gates and be yee lift vp yee everlasting doores and the King of glory shall come in.* So doth Mallachie prophesy in these words. *The Lord whom yee seeke shall shredily come to his temple, even the messenger of the covenant whom yee desire, behold he shall come sayth the Lord of hosts &c.* And so indeed he did, for Christ Iesus came into the world during this second temple, and did himselfe likewise foretell the destruction thereof, which came to passe even in that age. Therefore to him agreeth, this circumstance of tyme very fitly, most vainly therefore doe the Iewes after this tyme, to wit the destruction of the second temple expect any further. Psal. 24. 7. Mal. 3. 1.

Fourthly the Messiah by the true computation of Daniels prophesie, accounting his Hebdomades or weekes for so many yeeres to be multiplied by seauen: that is to say weekes of yeares, (as they must needs be understood) was to come just according to the tyme before mentioned, his words are these: *Seuentie weeks are determined upon thy people and upon thyne holy citie: knowe therefore and understand, that from the going forth of the Commandiment to bring againe the people, and to build Ierusalem unto Messiah the Prince, shall be seauen weeks, and threescore and two weeks. And after threescore and two weeks shall the Messiah be slayne, and not for himself. And the people of the prince that shall come shall destroy the citie and sanctuarie, and he shall confirme the covenant with many for one week, & in the middest of the weeke he shall cause the sacrifice and oblation to ceasse.* Which Hebdomades, or weeks of yeeres, whether we account from the first yeere of Cyrus who first determined the Iewes reduction, or from the second of Darius, who confirmed, and put the same in execution, or from the twentieth yere of Darius, for that he then made a new Edict in the favour of Nehemias, and sent him into Iury: everie way they will ende in the raigne of Herod and Augustus, under whom Christ was borne, or in the raigne of Tyberius, under whom he suffered. And by no interpretation can it be avoyded, but that this tyme is now out, aboue one thousand and fiue hundreth yeeres. Besides, this being a cleare prophecie of the Messiah (howsoever somewhat more intricate and obscure, in respect of the yeeres, wherein the Prophet alludeth to the captivitie of Babylon, as some thinke)

must needs be interpreted according to the former prophecies also of the Messiah. And so doth the Prophet expound himself in the former words, namely that the Messiah should be slaine, before the destruction of the citie and Sanctuarie. Yet is there one weeke more to make up the number of seauentie, in the midst of which weeke the Messiah should be slayne, which came to passe accordingly, for in the middest of that weeke, that is about three yeeres and an half after his baptisme, Christ Iesus the true Messiah was slayne, *and not for himself*, for Pilat could find no fault in him: *I find no fault in the man, I finde no cause of death in him, I am innocent of the blood of this iust man, look ye to it.* Not for himself but for us was he wounded (as sayth the Prophet Isai) *He was wounded for our transgressions.* Therefore to him doth this circumstance of tyme beare witnes, and consequently the Iewes after these tymes by God himself appointed for the Messiah, expecting yet for an other besides the vanitie of this their expectation, they make God himself a lyer, yea and all their Forefathers Abraham, Isaack and Iacob, & all the holy Prophets (whose children they hold themselues to be) who all of them sawe these dayes, and prophecied of them, *Abraham rejoyced to see my day* (sayth our Saviour) *and he sawe it, and was glad.*) All these make they Lyers with themselues, whereby they shewe themselues, rather to be the children of the Divil, *who is the father of lyes*, then of Abraham, who is the father of the faithfull onely. For so did that vile serpent at the first, euen dare to giue God himself the lye (as it is in Genesis) God sayth there to Adam; *In the day that thou eatest of such a tree thou shalt dye the death*: No (sayth the Divil) it is not so, *ye shall not dye at all.* So doe these Imps of Sathan, *generation of vipers*, as Iohn the Baptist in his time called them, euen just after the same maner. For sayth God by his prophets, at such a tyme will I sende the Messiah into the world, and by such and such markes, ye shall knowe him: no sayth this froward generation, it is not so, he hath not yet sent him, he is not yet come, we acknowledge no such marks, as that he shall be poor and of no reputation in this world, put to death. We look for a magnificent prince, we will none of such a base fellowe, as this Iesus to reigne over us, a false Prophet, a deceiver, and so forth, with whatsoever els their malicious harts can imagine, their blasphemous tongues, being set on fire of hel, are ready to utter to his disgrace. But let them looke into that parable of our Saviour

Luk. 23. 14. 22. Mat. 27. Isai. 53. 5. Ioh. 8, 56. Act. 3, 21. chap. 8, 44. Gen. 2, 17. Gen. 3. 4. Mat. 3. 7.

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& there they shall find him another maner of perso the they imagine, I will repeat it unto them. *Moreover those mine enemies who* Luk. 19, 27.
wouldnot that I should raigne over them, bring them hither and slay them before me. God of his mercie giue them repentance in tyme of their heynous and high blasphemies, that they may mourne for him whom they haue pierced, everie familie and tribe apart. *Repent for the kingdome of heauen is at hand. And think not to say with your selues, we haue Abraham to our Father, for I say unto you, that God is able of these stones, to rayse up children unto Abraham. Now is the axe put to the roote of the tree.* The last trumpet will blowe and then it will be to late, when ye shall heare that shrill voyce ringing in your eares *arise ye deade and come to judgment*, that voyce will awake you out of all your dreames, and make you arise whether ye will or no, when ye shall see the sonne of man come in his glorie, euen your long looked for Messiah, like a magnificent prince indeed, but litle to the comfort of those that remayne obstinate. Awake therefore to your salvation that ye be not awakened hereafter to your condemnation: *Awake thou that sleepest, stand up from the dead, and Christ shall giue thee* Eph. 5. 14.
light, shake of all your ydle dreames and foolish fantasies of your imaginarie Messiah, fitter for children then men of discretion, consider with your selues at length, how long ye haue overslept your selues, how manie ages are now past and gone, since both by computation of Scriptures (as aforesayd) as also by the observation of your owne Doctors, and Teachers, your Messiah was to come, and yet you see him not, no nor any likelyhood at all of his comming, more then at the first, yea rather all evidences and probabilities to the contrarie that may be, looke into your Talmud, and there ye shall see plainly, if you be not blynd there also as you are in the Scriptures, the vanitie of vanities of this your expectation, for so it is indeede.

It is often repeated in your Talmud that one Elias left this tradition, that the world should endure six thousand yeares, that is two thousand before the lawe, two thousand under the lawe, & two thousand, after that vnder the Messiah. Which last two thousand yeares, by all computation could not begin much from the birth of Iesus. And your Rabbins long since complayned in that their Talmud, that there seemed to them in those dayes seaven hundreth and odde yeares past since the Messiah by the Scripture should have appeared, and therefore they doe marveyle why

so longe, deferreth the same much more then may ye marvel vp-
on whome the ends of the world are come.

An other observation cabalisticall they have vpon those words of Isa. 9: 7: *The increase of his government and peace shall have no end*, where the Hebrew word is lemarbeh signifying to increase or multiply ad multiplicandum: In which worde, because they finde mem to be shut which is not vsual in the middle of a word they gather many secrets, and amonge other, that seeing mem signifieth 600 yeares, so longe it should be from that time of Isai, vntil the time, of the Messiah, which accompt of theirs falleth out so just, that if you reckō the yeares frō Achas King of Iuda, in whose time Isay spake these words, vntil the time of Herod vnder whom Christ was born, ye shall find the nūber to fail in litle or nothing.

A much like observation hath Rabby Moses ben Maimon in his Epistle to his countrymen the Iewes in Africa concerning the time of the Messiah, which he thinketh to be past according to the Scriptures above a thousand yeares, (he lived about the yeare of Christ one thousand, one hundreth & forty) but that God deferreth his manifestation for theire sinnes, since which time, hath passed almost 500. yeares more, and yet yee heare nothing of his cōming. Consider this yee Iewes of Barbary for to you partly seemeth this Epistle to be written. Will you then stay still, and say stil after so many hundreth yeares past and gone, that for your sinnes God deferreth yet his cōminge, putting it of from one five hundreth yeares to another, & so *in infinitum*? it is all one as if you say, that for your sinnes God hath broken his promise nowe, a thousande and six hundreth yeares, and consequently it may be for your sinnes the Messiah will never come, this must be your last refuge, you may aswell say the one as the other. But howsoever you make your selves sinfull, yea out of measure sinful, yet *let God be* Psal 51. 4. *iust and righteous* Rom. 3. 4. in his promise (as it is written) make not him a lyer as you have done hitherto.

To this purpose also apperteyneth the narration of one Elias (as Rabby Iosua reporteth it in the Thalmud) that the Messiah was to be borne indeed according to the scriptures before the destruction of the second temple, for that I say saith of the synagogue: *before she traveled, she brought forth and, before her paine came she* Esai. 66. 7. *was delivered of a man childe*, that is saith he, before the Synagogue was afflicted and made desolate, by the Romans she brought forth

forth the Messiah. But yet saith he this Messiah for our sinnes doth hide himself in the seas and other desarts, till we be worthy of his comming. Which is asmuch in effect as if he had said, (the one as probable as the other) that perhaps for our sinnes and vnworthines the Messiah may not come at all, but returne to heaven backe againe from whence he came. And why I pray you not have stayed aswell in heaven all this while rather then in the seas and desarts for so many yeres, to no purpose. I am perswaded if Balaams Asse were aliue againe, and did heare these, and such like your idle fantasies & dreames touching your Messiah, the very asse woulde reprove you to your faces, and make you ashamed of them, wherof though I have read somewhat in divers authors yet coulde I hardly beleeve any such absurdities to be delivered, much lesse defended, by any reasonable creatures, till I had heard some thinge my self. I urged that place of Genesis, to one of them, to witte, that the Scepter should not depart from Iuda till Shilo came, that is the Messiah, which being so long since departed and gone, I asked what reason they had, as yet to expect for a Messiah, he answered, the Scepter was not departed, they had their sheckes, that is to say, chief men of their tribes, in all parts, where they inhabite. Moreover that some of the Moores forsooth had brought them word of a people or nation of the Iewes, inhabiting in a farre countrie, he could not tell me the place where, but first there is a river to be passed, two trees, growing on eyther side directly one against another, which two trees, everie saturday and no day els, doe of their owne accord bowe one towards an other, making as it were a bridge for men to goe over. Now the Iewes, by reason that day is their Sabath may not attempt to passe over it. But the Messiah at his comming shall bring them altogether, into the land of promise, they knowe not how, rebuyld the citie and sanctuarie in a trice, much more glorious then ever it was before. To which purpose he alledged that place out of the Psalmes, (*The Lord doth buyld up Ierusalem & gather together the dispersed of Israel.* So likewise interpreting that of Hag. (*the glorie of this last house shalbe greater then the first*) of this third imaginarie temple. So literally applying that of Isai, that in *those dayes the wolf should dwell with the Lambe, the leoparde lye with the kidde, the calf and the lyon & the fatte beasts together, and a little childe to leade them*, &c. That these things should thus come to passe literally, according to the verie Hebrewe characters. This is

Psal. 147.

Hag. 2. 10.

Isa. 11. 6.

all

all the knowledge they haue in the Scriptures, the bare Hebrew letters, and no more. Yet can they not speake one word of the true spirituall language of Canaan, but as *Iudg. 12. 6.* like those Ephraimites, they pronounce *Sibboleth*, no interpretation spirituall of the celestial Canaan, the heauenly Ierusalem, of the spirituall temple, of the mysticall bodie of the Messiah, that is to say, his Church, no relish at all of the Spirit of God, or any spirituall worship amongst them. And yet forsooth they will be the people of God alone, and who but they, the children of Abraham, and of the promise, and none but they, yea they are so vaynly puft up with the foolish pride of this their high pedegree, that they thinke verely and will speake it confidently (I haue heard it from them, that none of them, unlesse for verie heynous offences as perjurie, or such like, shall be judged after this life, or be in daunger of hell fire, they onely to haue their punishment in this world, and not els. As though hell fire were onely prepared for us gentiles, and heauen onely for the Iewes, which unlesse they repent they shall find quite contrarie, if the words of our Saviour be found true, which hitherto they haue found but to true, to their woe, as I noted before. *Mat. 8. 11.* *I say unto you that many shall come from the east and from the west, and shall sitte downe with Abraham, and Isaack, and Iaakob in the kingdome of heauen, and the children of the kingdome shall be cast out into utter darknes, there shall be weeping and gnashing of teeth.* Where are now the Iewes with their loftie pedegree. Euen as Esau sould to Iaakob his birthrigh for a messe of pottage, so haue the Iewes to us Gentiles their birthright to the kingdome of heauen, for a messe of idle dreames add fantasies they imagine to themselues, towres & castles in the aire, crownes & kingdomes in expectance, euen in this world, another paradice here on earth. But in the end they shall find themselues to haue been all this while in a fooles paradice, and as it were in a dreame, which when one awaketh vanisheth, and so I leaue them to their dreames and profound sleep, till it shall please God of his mercie to awake them.

Thus then it is manifest both by Scripture, tradition, and observation of the Iewes themselues, that about the tyme before mentioned, to witte in the dayes of Augustus Cæsar, the newe Roman Emperor and of Herod the vsurper King of Iury, who was the first that tooke away the scepter from Iuda, euen in the tyme of the seconde Temple, the true Messiah was to be borne. And hence it

was that the whole nation of the Iewes remayned so attente at this tyme more then ever before or since in expecting the Messiah. Wherevpon so soone as ever they heardē of Iohn Baptist in the desart, *the Iewes sent Preists & Levites from Ierusalem to ask if he were the Messiah* and in an other place it is saide, *as the people wayted & all men mused in their harts of Iohn if he were the Messiah Iohn answered & saide vnto them* &c. So that you see in those dayes the whole people of the Iewes wayted for his comming all men mused vppon their Messiah. So did also Iohn himselfe being in prison send two of his Disciples to Iesus demanding, *art thou he, that shall come or shall we looke for an other*, and againe at the feast of the dedication they came flocking to him from all parts they came round about him as it is in that place saying *how longe dost thou holde vs in suspence, if thou be that Christ tell vs plainly*. All which importeth the greate expectation wherein the people remayned in those dayes, of which fame, expectation, & greedy desire of the people, divers deceivers tooke occasion to call themselves the Messiah, Iudas Galilęus, Iudas the sonne of Hezechias, Atonges a Shepharde, Theudas and Egiptus, all notable deceivers. But aboue all one Barcozbam, who (as the Talmud affirmeth, for thirty yeares together was received for the Messiah by the Rabbins themselves, til at last they slew him, because he was not able to deliver them from the Romains. Which facility in the people when Herod sawe, he caused one Nicolaus Damascenus to devise a pedegree for him from the Ancient Kings of Iuda, and so he as well as the rest tooke vppon him the tytle of the Messiah, whom divers carnall Iewes that expected the Messiah to be a magnificient King, as Herod was, would seem to beleeve and publish abroade, wherevpon they are thought to be called *Herodians* in the Gospell, who came to tempte Christ, But all these deceivers are vanished and gone, their memoriall is perished with them; wherevnto our Saviour, seemeth to allude, where he saith; *All that ever came before me are theeves & robbers, but the sheepe did not heare them*. I say all these false Messiahs with their followers, they are vanished and gone; onely Iesus Christ and his religion, contrarie to all other religions in the worlde, without either sworde, speare or sheild against all worldly strength and pollicy hath increased and multiplied and shall doe to the end of the world, as Gamaliel longe agoe prophecied to the Iewes, wilfully bent but all in vaine, even in the verie first infancie therof to have destroyed

Ioh. 1.19.
Luc. 3.15.
Mat. 11.3.
Ioh. 10.24.
Math. 22. 16.
Ioh. 10.8.

Act. 5, 38. it. His words are these. *And now I say vnto you refraine your selues from these men, and let them alone: for if this counsell or this worke be of men it will come to naught, but if it be of God yee cannot destroy it, least yee be found even fighters against God.*

Wherefore to conclude at length this maine pointe of the time of Christs appearing which cutteth the very throat of the Iewes vaine expectation, seeing at or about that time there concurred so many signes and arguments together, as 1. the establishment of the Romane Empire newly erected (for then by Daniels prophesie Dan. 2. 44. *was the God of Heaven to set vp his Kingdome*). 2. The departure of the rod or scepter from the howse of Iuda. 3. The destruction of the seconde Temple, foretolde by our Saviour, and cõming to passe accordingly even in that age. 4. The just calculation of Daniels hebdomades, or weekes of yeares. 5. The observation of Rabbines. 6. The publike fame and expectation of all the Iewes, together with the palpable experience of more then sixteene hundreth yeares past since Iesus appeared; wherein we see the Iewish people in vaine doe expect an other Messiah, they being dispersed over all the worlde without Temple, Sacrifice, Prophet, or any other pledge at all of Gods favoure which never happened to them, till after the death of our Saviour: for that in all other their banishmentes, captivities, and afflictions, they had some prophesie, consolation or promise leste vnto them for theire comforte, but nowe they wander vp and downe (God having set a marke vpon them as he did vpon Cain) as a people forlorne, and abandoned both of God, and men.

His linage or pedegree.

Secondly the Messiah by the scripture was to be borne of the tribe of Iuda and to descend lineally from the house of David. Hay. 11. 1. *There shall come a rod forth of the stocke of Ishai &c.* So did our Saviour, as appeareth by his genealogie set downe by his evangelists Math. 1. Luk. 3. as also by the Thalmud it selfe which sayth that *Iesus of Nazareth crucifyed was of the blood royal from Zerubbabell of the house of Dauid*, confirmed by the going vp of Ioseph and Marie his mo- Luk. 2. 4. ther, to Bethelem to be taxed, *which was the citty of David*, who was borne there, as also it is manifest for that the Scribes and the Pharisies who objected many matters of much lesse importaunce against him: as that he was a carpenters sonne &c. yet never objected

ed they against him that he was, not of the house of David which could they haue proued would quickly haue ended the whole controuersie.

His birth with the circumstances thereof.

THirdly, the Messiah by the Scripture was to be borne of a virgin, so sayth Isay. *Behold a virgin shall conceiue and bring forth a sonne*, the Hebrewe is *He emphaticum* the virgin. And Isai appointeth this to Achaz, for a wonderfull & straunge signe from God, therefore, sayth he, *the Lord himself will giue you a signe, behold*, which he could not haue done in reason, if the Hebrewe word in that place had signified a young woman onely, as some later Rabbins will affirme, for that is no such signe nor straunge thing, but verie common and ordinarie for young women to conceiue and bring forth children, and so did the Elder Iewes vnderstand it, as Rabbi Simeon noteth. And Rabbi Moses Haddersan upon those words, *Truth shall bud forth of the earth*, sayth thus. Here Rabbi Ioden noteth, that it is not sayd, truth shall be ingendred, but truth shall budde forth, to signifie, that the Messiah, who is meant by the word truth shall not be begotten as other men are, in carnall copulation. To the same effect, and after the same maner to be interpreted is that of Ieremie. *The Lord hath created a newe thing in the earth a woman shall compasse a man.* And Rabbi Haccadosch proueth by *cabala* out of many places of Scripture, not onely, that the Mother of the Messiah must be a virgine, but also that her name shall be Marie. *Now the birth of Iesus Christ was thus, &c.* that is to say, after this straunge and extraordinarie maner, therefore must he needs be the true and undoubted Messiah. Isai. 7. 14. Ier. 31. 22. Mat. 1. 18.

The Messiah by the Scripture was to be borne at Bethlehem in Iudea, for so it is written by the Prophet. *And thou Bethlehem Ephrathah are litle to be among the thousands of Iudah, yet out of thee shall he come forth unto me, that shall be the ruler in Israel, &c*, which place the chief Priests themselues quoted to that purpose, to Herod demanding of them where Christ should be borne, and they answeted him, at Bethlehem in Iudea, for so it is written by the prophet, as before. So also David after much restles studie, and industrious search, to finde out this mysterie, *&c. I will not enter into the tabernacle of my house, nor come upon my pallet or bedde, nor suffer myne eyes to sleepe, nor myne eye lidds to slumber, until I finde out a place for the Lord* &c. At Mich. 5. 2. Mat. 2. 5. Psal. 132. 3.

&c. At length, the mysterie being reveiled unto him, he doth as it were point to the verie place in the words following: *Loe, we heard of it at Ephrata, Which is Bethlehem, Gen. 35. 19. and found it in the fields of the forest.* Then addeth, *We will enter unto his Tabernacle, & worship before his footstool*: foreshewing that divine worship there afterwards done to Iesus by those *Magi* or wisemen, who came frō the east to worship him in that place, euen in the cratch, and before his footstool, *presenting unto him gifts, gold, frankincense & myrh,* as was also prophecied in another place, that presents and gifts should be brought unto him from farre countries & by great personages. *The kings of Tarshish and of the yles shall bring presents, the kings of Sheba and Seba shall bring gifts.* Cyprian sayth, it is an old tradition of the Church, that those Magi or wisemen were Kings, or rather litle Lords of particuler places, which is to be understood, such litle Kings, as Iosuah slewe thirtie in one battaile, howsoever it is manifest they were men of place & reputation in their countries (neither are prophecies alwaies so strictly and litterally to be understood) They brought with them a great treasure, gold frankincense and myrrh, yea both Herod and all Ierusalem tooke notice of their comming. They had private conference with the king as touching the starre that appeared unto them, leading thē to that most bright morning starre, whereof Balaam long before prophecied saying. *I shall see him but not now, I shall behold him but not neere, there shall come a starre of Iaakob, &c.* Iesus then being borne at Bethlehem in Iudea (as was prophecied long before the Messiah should be) and indeed it standeth with great reason, that he that was to be the sonne of David, should also be borne in the citie of David: the circumstances also of his birth duely considered both before and after, first the Angels salutation to his Mother Marie, foretelling that his name should be Iesus, before ever he was conceiued. So Esdras prophecied in the person of God himself, saying, *Behold, the tyme shall come, that these tokens which I haue told thee shall come to passe, &c. for my sonne Iesus shall appeare, &c. and after these same yeeres shall my sonne Christ dye*: Here is both his birth and passion, both his names; Iesus, Christ, plainly expressed. Which book though it be not canonicall, yet was it extant in the world before ever Christ was borne. Also Rabbi Haccadosch proveth by art Cabalist out of many places of Scripture, that the name of the Messiah at his cōming shalbe Iesus, and among other he addeth

Mat. 2. 1.

Psa. 72, 10.

Iosua. 12.

Num. 24. 17

Luk. 1, 28. chap. 2, 21.

2 Esd. 7. 26.

deth this reason, that as the name of him who first brought the Iewes out of bondage into the Land of promise, was Iesus or Iosua, (which is all one) so must his name be Iesus, that shall the second tyme deliver them. Secondly the Angels appearing to the shepherds in the night of the nativitie with this joyfull message from heauen, *Behold I bring you tydings of great joye, that shall be to all people, that unto you is borne this day in the citie of David, a Saviour, which is Christ the Lord: And this shalbe a signe unto you, yee shall finde the child swadled and layd in a cratch.* Luk. 2, 4.

Thirdly the starre that appeared, notifying his comming into the world, whereof not onely the wisemen, before mentioned, but also generally, all the Astronomers & soothsayers of that age took speciall notice, adjudging it to portend universall good to the earth, some gathering thereupon, that some God discended from heauen to the benefite of mankind, and for that cause had that starre an image erected to it in Rome, and as Plinies words are, *Is Cometa unus toto orbe colitur*, That onely Comet in all the world is adored. Fourthly his presentation in the temple, according to the Lawe of Moses, where openly came old Symeon, by the motion of the spirit (*for he had a revelation from God, that he should not see death, till he had seen the Lords Christ*) took the child in his armes, acknowledged him for the Messiah, propheeied that he should be a light to be revealed unto the Gentiles, appointed for the fall & rising againe of many in Israel, with other events, which afterwards came to passe. So did likewise Anna the Propheteſſe, as it is in the same chapter. Fiftly, that most pitifull murder of all the Infants in and about Bethlehem, upon this occasion, as was propheeied by Ieremie, saying, *A voyce was heard on high, mourning and bitter weeping, Rahel weeping for her children, and refused to be comforted, because they were not, Rahel was buried in the way to Ephrath which is Bethlem*, & for that cause those infants were called her childrē, albeit she were dead aboue two thousand yeeres before they were slayne, & aboue one thousand and fiue hundreth before Ieremie wrote this propheeie. Among which Infants Herod also for more assurance, slewe an infant of his owne, for that he was descended by the mothers side of the line of Iuda. Which crueltie comming to Augustus his eares, he sayd, he had rather be Herods swine, then his sonne, for that he being a Iewe was prohibited by his religion to kill his swine, though not ashamed to kill his sonne. Luk. 2. Mat. 2, 16. Ier. 31, 15. Gen. 35, 19.

Sixtly his flying into Ægypt herevpon, as also to fulfill that
Mat.2.13. prophecie, out of Ægypt have I called my sonne, which Isay inlar-
Hos. 11. 1. geth further saying, *Behould the Lord rideth vpon a light cloud* (which
Isay.19,1. is his flesh, or humanity) *and shall come into Ægipt, and all the Idols*
Euseb. iib. *of Ægipt shall tremble*) *at his presence*, which later pointe Eusebius
6. sheweth was fulfilled most evidently in the sight of all the world, for that no nation came to christian religion with so great celerity and fervour as did the Ægyptians, who threwe downe theire Idols before any other nation. And as they had beene the firste in Idolatrie to other countries, so were they, the first by Christ his cōming vnto them that afterwards gave exāple of true returne vnto their creator. It followeth in Isay, *I will deliver the Egiptians into the hands of cruel Lords* (these were the Roman Lords and Princes, Pompei, Cesar, Antonie &c. *& a mightie King shall raigne over thē &c.* this must needs be Augustus the Emperor, who after the death of Cleopatra the last of the blood of the Ptolimies, tooke possession of all Egypt and subjected it as a province to the Romaine empire. But after these temporall afflictions threatned against Egypt, behold a most Euangelical promise of deliverance: *In that day shall fiue cities of the land of Egypt speake the language of Canaan, &c. In that day shall the altar of the Lord, be in the middest of the Land of Egypt &c. They shall crye unto the Lord because of their oppressors, and he shall send them a Saviour, and a great man, and shall deliver them, &c. The Lord of Hosts shall blesse them saying, Blessed be my people of Egypt, &c.* This blessing (I say) the Egyptians obteyned by our Saviours being in Egypt, whom here the Prophet calleth by his owne name Iesus, a Saviour, a great man. Finally, the comming of Iohn Baptist, his forerunner or
Mal. 3, 1. Messenger, as was propheciecd, *Behold, I will send my Messenger and*
he shall prepare the way before me, and the Lord whom ye seeke shall speedily
chap.4,5. *come to his temple.* And againe, *I will send you Elias the Prophet*, that is to say, Iohn the Baptist, in the spirit and power of Eliah, as an angell from heauen expoundeth it, appearing to Zacharias his father in the temple, sent to foretell him both of his birth, as also
Luk.1.13. by what name he should call him, euen Iohn, saying, *thou shalt call his name Iohn, he shalbe great in the sight of the Lord, &c. he shall goe before him in the power and spirit of Elias.* And therefore our Saviour in plaine termes he calleth him Eliah, *Mat. 11, 14. And if you will receiue it, this is that Eliah which was to come, he that hath eares to heare let him heare.* And as our Sauiour gaue him his due, before a mul-

titude

titude then assembled, calling him Eliah: So did this Eliah also giue our Saviour his due, in acknowledging him for the Messiah, not assuming unto himself that honour offered unto him by the Iewes, but refusing it absolutely, and laying it upon Iesus our Saviour the true owner. *Then, this is the recorde of Iohn, when the Iewes sent Priests and Levites from Ierusalem to aske him, Who art thou, and he confessed and denyed not, and sayd plainly, I am not the Christ, I am not the Messiah. I baptise you with water, but there is one among you, whom ye knowe not, he it is that commeth after me, which is preferred before me, whose shoe latchet I am not worthie to unlose. These things were done in Bethabara, beyond Iordan, where Iohn did baptise. The next day Iohn seeth Iesus comming to him, and sayth behold the Lambe of God, which taketh away the sinne of the world. This is he of whom I sayd, after me cõmeth a man that is preferred before me, for he was before me, and I knew him not, but because he should be declared to Israel, therefore am I come baptizing with water. So Iohn bare record saying, I sawe the Spirit come downe from heauen, like a doue, & abiding upon him. And I knewe him not, but he that sent me to baptise with water, he sayd unto me, upon whom thou shalt see the Spirit come downe, and stay still upon him, that is he which baptiseth with the Holy Ghost. And I sawe and bare record, that this is the sonne of God.* According as it is, in the other three Euangelists more at large expressed, how that *Iesus when he was baptised came strait out of the water, and loe the heauens were opened unto him. And Iohn sawe the Spirit of God descending like a doue and lighting upon him. And loe a voyce came from heauen saying, This is my beloued sonne in whom I am well pleased. The next day Iohn stood againe, and two of his disciples, and he beheld Iesus walking by and sayd: Behold the Lambe of God, and the two disciples heard him speak and followed Iesus.* All this was done at Bethabara, beyond Iordan in the sight and hearing of a number of people there present, as three of our Euangelists doe report, which they would never haue presumed to haue done, had not the matter beene most evident, and without all compasse of denyall or contradiction. And truely no one thing in all this storie of Iesus life, doth more establish the certaintie of his being the true Messiah, then that Iohn the Baptist, whose wisedome, learning, vertue and rare sanctitie is confessed, and recorded by the writings of all our adversaries, should refuse the honour of the Messiah offered unto himself, and lay it upon Iesus, and also should direct those disciples, that depended upon him, to the onely following and

Ioh. 1, 19.

Mat. 3. 16.
Mar. 1. 10.
Luk. 3, 21.

Iohn. 1. 35.

imbracing

imbracing of Iesus doctrine, which is most evidently proved, that he did for that so many followers and Disciples as himselfe had, not one appeared ever after, that was not a Christian.

These circūstances I say of the birth & cōming of the Messiah into this world so lōg before foretold by the Prophets & fulfilled so exactly in the person of our blessed Lord & Saviour wel considered; I may at length conclude, Heaven and earth concurring, men and Angels with all other creatures applauding therevnto, yea & God himselfe from heaven pronouncing it, *this is my beloved sonne in whome I am well pleased.* That therefore as sure as God is God and cannot lye nor give testimony to any vntruth, so sure is Iesus Christ the sonne of God, the true Messiah and Saviour of the worlde, no other to be expected.

His preaching or doctrine.

THus having evicted by the birth of our Lord and Saviour Iesus Christ together with the circumstances both before and after, that he was by birthright the onely legitimate (as I may say) and true borne Messiah, all others that were before him, or since have sprunge vp or shall doe hereafter to the worlds end, but bastards, and vsurpers, yea theeves, and robbers, and that in the highest degree of theeverie that may be, even robbing God of his honor, which he wil not impart to any other: it remaineth yet further there to demonstrate the same by his life, death, resurrection, ascention, with all other accidents, and circumstances accordingly to be observed, which may make this mistery more & more manifest, or rather palpable, as the Apostle witnesseth saying, that *which was from the beginning, which we have heard, which we have seene, with these our eies, which we have looked vpon, and these hands of ours have handled &c. that I say which we have seene and heard declare we vnto you.* what can be more palpable?

After his baptisme he began to preach (hauing before gotten his living (as most conjecture) with his owne hands, and eaten his bread with the sweat of his browes, to shew himselfe true man, and that he was made a curse for vs, (as it is written, *in the sweat of thy browes shalt thou eate thy bread*) & what was his doctrine? of this world, or worldly delights, of pleasure, or profite, no, no, quite contrarie to the humours of this wicked world, and to the corruptions

corruptions of flesh and blood, which procured him the more hatred (as in all the foure Euangelists, Mathewe, Marke, Luke, and Iohn, who recorded both his sayings and doings may appeare:) wholly tending to the sinceare service of God in spirit and truth, to the exaltation of Gods glorie, the beating downe of mans pride, by discovering his miserie, to the contempt of this wicked world and vaine pompe thereof, to the mortifiation of all sinnes in vs, patience, peace of conscience &c. in a word all directed to the manifestation of his fathers will and amendment of mans life: tending whollie to this one ground or principle *thou shalt love the Lord thy God with all thy soule which is the first and great cõmandement and thy neighbour as thy selfe, on which two hangeth the whole law and the Prophet.* The maner of his doctrine was simple plaine and easie, altogither according to the evidence of the spirit, not in the enticing words of mans wisdome like the heathen orators & Philosophers, nor like the Scribes & Pharisees, but with power and authoritie, without eyther feare or flatterie of any mans person, rebuking all mens sinnes even to their faces, which (I say) procured him such a generall hatred. It tooke away no one spirituall point of Moses law (but the ceremoniall onely and provinciall, which by the comming of the Messiah was to be taken away) yea rather revived, interpreted and made perfect the same, corrupted much by the Iewes false interpretations and glosses. That (as they taught) commaunding external observance onely, this adding internall obedience also. For whereas that enjoyned (according to the letter, and as they interpreted) to loue our neighbours and friends, and no further: this adjoyneth *love also your enemies, blesse them that curse you* Math. 5. 43. Where that prohibited actually to commit adulterie, & no more (as they imagined) this forbiddeth the adulterie of the eye and of the verie hart. And so of all the rest of the decalogue our Saviours doctrine is nothing else but a most exact and sincere exposition, according to the true intent of the Law-giver God the father. Therefore I conclude this doctrine so quite contrarie to the grosse humours of this wicked world, and so repugnant to flesh & blood, so wholly devoted to Gods glorie and the sincere observation of his law is the doctrine proper to the Messiah, which the Prophets of God foretold should be delivered by him (at his comming) into the world.

Deut. 6.5. Mat.22.37.

His life and conversation.

FOr his life and conversation, (the expresse image of his doctrine) it was staineles, and without reproof, even by the testi- testimonie of his very enimies: acknowledged also by the divills themselves. A man of such gravitie as never in his lyfe he was noted to laugh, but often to weepe: of such humilitie as being the sonne of God, yet scarce took vpon him the dignitie of a servant, of so mild and sweet a nature as all the injuries of his enimies never wrested from him an angrie worde, but on the contrarie prayers and teares in theire behalfs. In prayer often: the day he spent in the temple, and elsewhere, preaching to the broken harted, doing good to al nē, healing all maner of diseases as the Prophets foretolde the Messiah should doe: the night on mount Olivet & other places in praier. In fastings often fortie daies & fortie nights togither: that the Iewes might knowe he was more then a man. Finally he was such a one as was described by God in Isay so many ages before he was borne. *Behold my servant &c. he shall not crie. A bruised reed he shall not break.* As also in Zacharie *Behold thy King commeth vnto thee, he is iust & having salvatiō, lowly, &c.* Such a one I say was our Saviour as touching his integrity, sanctity, pietie, humilitie & all other vertues even by the testimonie of his greatest enemies, Porphyry and others; yea of the Divils themselves. Ergo.

Isa. 42. 1.
Zach. 9. 9.
Porph. lib. Delaud. Philo

His myracles.

FOr his myracles which he wrought for the confirmation of his doctrine, & approbation of his person, as sent from good the Iewes themselves doe graunt, and record the same in divers places of their Thalmud: yea they make mention of many wonderfull thinges that Iesus did, which are not written by our Evangelists. So doth Mahomet in his Alcoran: affirming him to have beene a great Prophet, and to have wrought his myracles by the onely power and spirit of God. And they were such, as first were foretold by the Prophets, that the Messiah should worke, as namely; *to give sight to the blinde to open the eares of the deafe to make the lame to leape, the dumme to speake, &c* Secondly such as were altogether unpossible for any mortall man to effect, but by the meer power and finger of God

Isa. 35. 5.

of God, as the rayſing of the dead to life againe, as he did *Lazarus*, after he had lyen foure dayes ſtincking in the grave. *Jairus his daughter*, a cheif ruler of the ſynagogue. *The widowes ſonne* before the gates of the city Nain in the preſence of a multitude of people there aſſembled to the funerall. With many other ſtraunge myracles recorded by ſuch faithful witneſſes (the Evangeliſts I mean) foure in number **though two or three* had been ſufficient in lawe, who afterwardes ſealed the truth thereof euen with their deareſt blood, as did infinite others after them. Neyther could the Iewes of thoſe times, compaſſed about with ſuch a clowd of witneſſes ever deny the truth thereof: the parties themſelves then living, and converſing amongſt them, upon whom they were wrought. They had no other evaſion but this, to ſay (and that moſt blaſphemouſlie, contrary to their owne knowledge and conſcience: and therefore our Saviour layeth it to their charge as that fearefull ſin againſt the holy Ghoſt not to be praied for) that he wrought theſe his miracles by the help of Beelzebub the Prince of Divils. Whereas it is moſt apparant, the Divill himſelfe had never that power giuen him to rayſe one from the dead: and though he had, yet would he ſooner by his good will, take away both lyfe and breath from all men at once (if it were poſſible) wiſhing all men in the world had but one head or neck, like that cruell tyrant in Rome rather than give life to any one, *for he is a murtherer frō the beginning*. And yet the Iewes themſelves in their Thalmud doe acknowledge that the Meſſiah at his coming, ſhalbe moſt wonderfull in working myracles. And in their publick commentary vpon eccleſiaſtes they haue theſe words: all the former miracles of the Prophets or Saincts, ſhall be nothing to the myracles of the Meſſiah when he cōmeth. But ſuch were the myracles of our Saviour, the whole multitude applauding hereunto: † *the like was never ſeen in Iſrael, he hath done all things well; never man ſpake like this man.* Seing alſo it is impoſſible, yea blaſphemie to think that God ſhould give teſtimonie, to any untruth, it muſt needs followe that all was true which Ieſus affirmed, & therfore ſeing he affirmed himſelf to be the ſōne of God, and the Meſſiah, it muſt needs followe (I ſay) by theſe his miracles, that he was ſo in deed. according to that ſpeech of his to the Iewes: " *the workes that I doe in my fathers name they beare witneſſe of me*. And againe, * *If I doe not the workes of my father beleeve*

John. 11. 17. Mark. 5. 22. Luk. 7. 11.

*Deut. 19. 15.

Mat. 9. 33.

Ioh. 10. 25. 37. *Luk. 7. 20.

me not, but if I doe them though ye beleeve not me yet beleeve my worke. As
Luk.7.20. also that answer of his to Iohns Disciples sent to inquire of him as touching that mysterie of the Messiah, *art thou he that shall come &c. Iesus answered, goe and tell Iohn what things ye have seen and heard, the blinde see, the halt goe, the leapers are cleansed, the deafe heare, and the dead rise againe &c.*

The calling of his Apostles.

HEreunto (as an *appendix* to his myracles) I may well annexe the calling of his Apostles, Disciples and followers, whereof Iosephus maketh mention as of a great myracle, who being of divers callings states and conditions in the world, yet all on, the sodaine upon his call lefte both Father, Mother, Wife, Children, & other temporall respects and followed him, who had nothing to give or promise them in this world but crosses and afflictions: *he*
Math.16. 24. *that will be my Disciple let him take up his crosse and followe me.* A man that never spake them faire but ever cossed them in theyr humors
Ch.16.23. savouring of flesh & blood: *get thee behinde me Sathan, thou art an offence unto me.* His doctrine ever harshe hard and repugnant to flesh
Ioh. 6. 60. and blood: *this is a hard saying, who can heare it.* A man in disgrace with the higher powers, the Rulers, high Priests, Scribes & Pha-
Ch. 7.48. risees, *doe any of the rulers or of the Pharisees beleeve in him?* A man that had neyther friends in the world to beare him out, nor a
Mat.8. 20. house to put his head in, *the foxes have holes, and the foules of the heauen, they have nests, but the sonne of man hath not whereon to rest his head.* And yet notwithstanding, all this that worldly men and women and some also notorious sinners, and loose livers before, should leave all their worldly hopes, ease, profit, pleasure (and their sweet sinnes too) to follow such a man, with so great inconveniences, losses daungers and disgraces (as they did) and should continue with him in all his afflictions, temptations, and persecutions, and be content to dye, and loose their liues, rather then forsake him or abandon his service, this (I say) is such a myracle, as never in the world fell out the like, and must needs be graunted by the enemie, to be supernaturall. We reade of an Emperour, that ta-
Plut apophth prisc. regum. king in hand to conquer the world made this proclamation for winning men unto his partie: Whosoever will come and be my servant, if he be a foot man, I will make him a horseman, if he be a horseman, I will make him ride with coaches, if he be a farmer I will

will make him a gentleman, if he possesse a cottage I will giue him a village, if he haue a village, I will giue him a citie, if he be Lord of a citie I will make him prince of a Region or countrie: And as for gold, I will poure it forth unto them by heapes, and waight, and not by number. This was the proclamation of Cyrus the great King of Persia to his followers, verie glorious (as we see) in pompe of words, and to the eye of flesh and blood.

Let us now compare herewith the proclamation of our Cyrus, Iesus Christ, to his disciples and followers: the entrance and preface whereof was this, *Repent, &c.* And then it followeth (in stedd of, whosoever will come and be my servant, If he be a footman, I will make him a horseman:) *If any man will followe me* (sayth Christ) *let him forsake himself, and take up his crosse and followe me,* not on horseback (as the Pope doth, with all his proud Cardinals, and Bishops in his pontificalibus: *I haue seene servants on horses, and princes walking as servants on the ground:* so did an Emperor bare footed to his holynes, but what would Salomon haue sayd, if he had seene a Prince hold his stirrope? and yet (forsooth) will this proude Prelate be *Servus servorum*, a follower of Christ, and Peters Successor.) In steede of possessing lands and lordships, gold and treasures, he sayth, *possesse not gold nor silver, nor money in your purses, nor a scrip for the journey, neyther two coats, neyther shoes, nor* so much as *a staffe in your hands.* In steede of these preferments and pleasures of the world (sayth Christ) contrarie to Cyrus: *In this world ye shall haue affliction,* yea which is more, *ye shalbe delivered up to the Counsels, and to the Synagoues, ye shalbe beaten, and brought before rulers & Kings, for my sake, ye shalbe hated of all men, for my names sake, ye shalbe betrayed also of your parents, bretheren, kinsmen and friends.* And (which is most of all) *ye shalbe put to death, for whosoever will saue his life shall loose it.* Finally, *if any man come to me, and hate not his father and mother, and wife and children, and bretheren and sisters, yea & his owne life also, he cannot be my disciple. And whosoever beareth not his crosse and commeth after me, he cannot be my disciple. For which of you mynding to buyld a tower sitteth not downe before, and counteth the cost, &c. So likewise, whosoever he be of you that forsaketh not all that he hath he cannot be my disciple.* This was the proclamation and Edict of Christ to his followers. This was the entertaynement proposed by Iesus, to such as would come and serue under his colours, with expresse protestation, that himself was sent into the world, not to bring peace, rest, and ease to flesh

Mar. 1. 35. Mat. 16. 24. Eccl. 10. 7. Mat. 10. 9. Ioh. 16. 33. Mar. 13. 9. chap. 13. 13 Luk. 21. 16 Mat. 16. 25. Luk. 14. 26.

and blood, but rather to be the cause of sworde, fire and tribulation. Mat. 10, 34. *Thinke not that I am come to send peace into the earth, I came not to send peace, but the sword.* And yet with these cold offers presented to the world, first by himself to his Apostles and disciples wonne thereby to follow him, euen upon the first call, they left all and followed him, and by them to all others afterwards: I say, by this doctrine so crosse and opposite to mans nature, inclination, and sensuall appetite, he gayned moe harts unto him, within the space of fortie yeeres, then ever did monarch in the world possesse loving subjects, by whatsoever temporall alurements, they did or might propose: which argueth the omnipotent, puisance of him, that contrarie to mans reason in so shorte a tyme could bringe to passe so miraculous a conquest, were there no other argument in the world, of the truth of Christian Religion, this were sufficient.

His death and passion.

FOr his death and passion, with all the disgrace dispite and indignities were done unto him by the Iewes, it was also foretold by the Prophets, and so expounded by their owne Rabbins, as also by our Sauiour himself: behold we goe up to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets, &c. He made his entrance into the citie upon an asse, in all humilitie, as was prophecied the Messiah should doe. *Rejoyce greatly, o daughter Zion, shoute for joye, &c.* Fulfilled euen at the same tyme, when the people spread their garments in the way, curte downe branches from the trees, and strowed them in the way, *crying Hosanna to the Sonne of David, &c.*

Luk. 18, 32. Mat. 21, 2. Zach. 9. 9. Mat. 21, 8.

He was betrayed by his owne disciple, as David in divers places had foretold, under a type of those his secret enemies, in the dayes of Saul, as also himself prophecied before hand, saying, *He that dippeth his hand with me in the dish, he shall betraye me.*

Psal. 55. 13. & 109. 4. Mat. 26, 23.

Being apprehended, he was most barbarously entreated by the Iewes, according to that of Isay, *I gaue my back to the smyters, & my cheekes to the nippers, I hidde not my face from shame and spitting.*

Mat. 26, 67. Isay. 50, 6.

After all this inhumane dealing, he was nayled to the crosse, hand and foote, according to that of David: *they pearced my hands and my feete, I may tell all my bones, they beheld, and looked upon me, they parted my garments among them, and cast lots upon my vesture.* And in ano-

Luk. 23. 33. Psal. 22. 16. Zach. 12. 10

in another place, *they gaue me gal in my meate, and in my thirst they gaue me vineger to drinke.* Psal.69,22.

He was crucified betweene two malefactors or evildoers, one on the right hand the other on the left, according to that of Isay, *He was counted with the transgressors,* yea Barabas a murtherer in the esteeme of the Iewes preferred before Iesus, and quitte by a common consent, and crye *away with him, & deliver unto us Barabas, crucifie him crucifie him.* Luk.23,32. Isay.53,12. Luk.23,18.

He prayed for his enemies and persecutors, *Father forgiue them for they knowe not what they doe:* according to that of Isay, *He bare the sinne of many, and prayed for the trespassers.* Luk.23,34. Isay.53,12.

Not a bone of him was broken, according to that Law of the Passeover, a liuely type thereof. Ioh. 19,36. Exo.12.,46.

To conclude, that Christ should dye for the sinnes of the world, it was a received opinion of the Iewes, in all ages, both prefigured and foretold throughout all the Scripture, prefigured by the sacrifice of Isaack, the lifting up of the brasen serpent, and by all other sacrifices in the Law. Foretold not onely by the Scriptures before mentioned, but also by Daniel, in most plaine tearmes, *after threescore and two weeks shall the Messiah be slayne, &c.* acknowledged also by Cayphas himselfe, Highpriest euen the selfesame yeere that Christ suffered, his words are these to the Pharisees, taxing their great blindnes in this point, and in them the whole nation of the Iewes to this day, *Ye perceiue nothing at all, nor yet doe you consider, that it is expedient for us, that one man dye for the people, and that the whole nation perish not, &c.* But he that will read the whole storie of Christ crucified, with the particulars described many hundreth yeeres before the same fell out, let him turne to Isay, and acknowledge him for an Euangelist, who to signifie the straungnes of the case, beginneth first with a preface, *who will beleeue our report, &c.* All which narration Rabbi Ionathan, the author of the Chaldie Paraphrase applyeth to the murther of the Messiah by the Iewes, whereunto agree Rabbi Simeon, Rabbi Hadersan, and others: proving further out of Dan. 9. ver. 27. That after the Messiah shall haue preached half seauen yeeres, he shall be slayne: which disagreeth litle or nothing frō the account of us Christians. Also in their Talmud it is sette downe for a principle, and the sentence pronounced before hand peremptorily & in playne termes, that the Messiah at his comming shall be put to death. So then I may Ioh.11,49. Isay.53.

conclude

conclude upon all these particulars of Christ his Death & Passion, foretold by the Prophets, prefigured in the Lawe, and so oxpounded and acknowledged by the Iewes themselues (the auncient Rabbins before mentioned) and finally, so exactly fulfilled in our Lord and Saviour (as by the quotations in the margent may appeare) together with the milde maner of his death, praying for his enemies, *Father forgiue them.* and meekely recommending his soule into the Hands of God, *Father, into thy hands I commend my spirit*: with other straunge accidents and circumstances: that miraculous eclipse of the sunne, at that verie instant, from the sixt to the ninth houre there was darknes over all the Land, the vaile of the temple rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were cloven, and the graues did open themselues, and manie bodies of the Saincts which slept, arose, &c. I say, upon all these particularities and circumstances, I hope, I may conclude (as it is in that place) with the Centurion, and those that were with him watching Iesus, who *when they sawe the earthquake, and the things that were done, they feared greatly, saaying, truly this was the sonne of God. And all the people that came together to that sight, beholding the things which were done, smote their brests and returned.* So may I conclude, *Truly this was the sonne of God*, truly this is the Messiah, and let all the people of the Iewes come together againe to this sight and behold him, whom they haue pierced, and smite their brests, *pricked in their hearts* like those Iewes in the Acts, and crye out *Men and bretheren, what shall we doe?* and returne to the Lord, *and be baptised everie one in the name of Iesus Christ, for the remission of sinnes*, which God grant. And the *Lord powre upon them the spirit of grace, and of compassion*, that in soul & spirit they may look upon him, whom they haue pierced, *and lament for him* (as it is in the prophet) *everie tribe and familie apart.*

Mat. 27.
Luk. 23.
Act. 2. 37.
Zach. 12. 10

His Resurrection.

FOr his Resurrection it was also foretold by the prophets, and prefigured in Ionas. David sayth in the person of the Messiah of whom he prophecied in divers places, and was a type, *I haue set the Lord alwaies before me, &c. Wherefore myne heart is gladde and my tongue rejoyceth, my flesh also doth rest in hope, for thou wilt not leaue my soule in the graue, nor suffer thyne Holy one to see corruption.* Also Hosea sayth, *After two dayes will he reuiue us, and in the third day he will rayse us up*

Psa. 16. 8.
Hos. 6. 2.

saluation in the plurall number, pointing (as it should seeme) both at the Resurrection of our Saviour the third day, as also the rayſing of a number of the Saincts together with him, at the ſame tyme, prefigured in Ionas, together vvith the tyme of his abode in the ſepulchre, & foreſhevved many tymes by our Saviour himſelf to his diſciples, ſuch and ſuch things ſhall be donne to the ſonne of man, *He ſhall be apprehended, evill intreated, mocked, ſcourged, put to death, but the third day he ſhall riſe againe.* Also to the Iewes demanding a ſigne, he anſwered, *Deſtroy this temple, and in three dayes I will rayſe it up againe.* And at another tyme, *An evill and adulterous generation ſeeketh a ſigne, but no ſigne ſhall be giuen them, ſaue the ſigne of the prophet Ionas, for as Ionas was three dayes and three nights in the whales belly, ſo ſhall the Sonne of man be three dayes and three nights in the heart of the earth.* Which prophecie of his they full vvell remembring, and fearing the event, immediatly upon his burial they vvent to Pilat, ſaying, *Sir we remember that deceiver ſayd, while he was living, within three dayes I will riſe againe, commaund therefore the ſepulchre to be made ſure, till the third day, leaſt his diſciples ſteale him away by night, & ſay unto the people, he is riſen from the dead, & ſo the laſt error be worſe then the firſt.* All which was donne, according to their deſire, a ſtrong watch appointed, the Sepulchre ſealed up, all things made ſo ſure by the Iewes as might be: for they had gotten from Pilate a ſpeciall commiſſion for that purpoſe, to whom he was as forward to grant it, as they to aske it, and that in as large and ample maner *as themſelues koewe* or could deviſe. All which, notwithſtanding after a moſt miraculous maner, *The angel of the Lord diſcending from heaven, with an earthquake, and rolling back the ſtone from the doore of the ſepulchre, the keepers aſtonied and became as dead men*: Ieſus our Saviour according to the former prophecies is riſen againe, and hath appeared to his Apoſtles and diſciples his faithfull witneſſes, a number of them, at diuers ſeverall tymes, *to whom he preſented himſelf aliue* (as S. Luke writeth) *by many infallible tokens, being ſeene of them by the ſpace of fourtie dayes, and ſpeaking of thoſe things, which appertayne to the kingdome of God*: howſoever the Iewes ſuborned the ſoldiours, *ſaying their bodies were ſtolen by night and ſtole him away, while they ſlept*, which ſaying is vayſed among the Iewes to this day. How probably (the former circumſtances conſidered) let the world judge. Therefore I will conclude this point alſo, with that of Paul, touching the Reſurrection of our Lord and Saviour, *He hath declared himſelf mighty to be*

Mat. 12.38, 40.

Ioh. 2. 18.

Mat. 27, 62.

Mat. 28, 2.

Act. 1, 3.

Rom. 1, 4

ly to be the sonne of God, by the Resurrection from the dead, and consequently, that Messiah promised before by the Prophets in the holy Scriptures, as the same Apostle urgeth.

Rom. 1, 2.

His Ascention.

For his Ascention, it was also foretold by the Prophets, and necessarily followeth upon his Resurrection to be believed: to wit, that having finished the worke of our Redemption here on earth, he ascended up into heauen, and there sitteth at the right hand of God. David sayth, *Thou art gone up on high, thou hast ledde captivitie captiue, and receyved gifts for men, &c.* And in another place, *The Lord said to my Lord, sitte thou at my right hand, &c.* which is the place alledged by our Saviour, wherewith he put the Iewes to silence, both as touching the Dietie and the humanitie of the Messiah, for sayth he, *if David call him Lord, how is he then his sonne,* where we may see David acknowledgeth him his Lord, and consequently his God, euen the sonne of God, sitting at the right hand of God (for the present, as touching his divinitie) afterwards to be accomplished also in his humanitie, which David believed as verely should come to passe, and forsawe by the eye of fayth, as did Thomas, when it was come to passe, putting his hand into his side and crying, *My Lord & my God:* so sayth David here, *my Lord: The Lord sayd unto my Lord, &c.* I say, this article of our fayth as touching his Ascention, it followeth necessarily to be concluded upon his Resurrection, it needeth no other proof. For that whosoever seeth and acknowledgeth, that Iesus being dead could raise himself to life againe, will easily believe also, that he was able to ascend up to heauen at his pleasure. And hereof we haue also all his Apostles and Disciples for witnesses, eye-witnesses, in whose presence and sight he ascended, as it is in that place, *they looked stedfastly towards heauen as he went.* And in witnesse thereof gaue up their liues, and sealed the same with their blood.

Psal. 68, 18

Psa. 110, 1.

Act. 1, 10.

Therefore I conclude vpon all these premises so necessarily following and depending one apon an other: to witt his birth, life, doctrin, actions, death, resurrection, and ascention: seing nothing hath happened in the same which was not foretold by the Prophets of God, nor any thing foretold by the same Prophets concerning the Messiah, which was not fulfilled most exactly in the person of our Saviour: We may most certainly assure our selves

that

that as God is truth, and therefore can neither foretell an vntruth, nor yeeld testimonie to the same: so it can not be but that these things which have beene shewed to be so manifestly forepropheciedand so evidently accomplished in the person of this our blessed Lord and Saviour: must needs (I say) assure vs Christians that he was indeed the true Messiah: & quite confound the Iewes in theire vaine imagination, and expectation of another.

The sending of the Holy Ghost: with the first plantation & wonderfull increase of the Church.

NOw for those things that followed after his ascention as argumets & effects of his divine power: they were also foretold by the Prophets, to wit, the sending of the Holy Ghost that comforter from on high with the lodayne, strange and myraculous increase of his Church, throughout the world even against all worldly power and policie, by the onely power and ministerie of his worde confirmed with signes and wonders that followed, wrought by his Apostles, Disciples, and other his faithfull servants, and witnesses in the primitive Church: then the which there can be no greater argument in the world of the truth of Christian Religion, if we consider how all other religions in the world have growne and been maynteined by force of armes, fyre and sword, this onely by the preaching of Christ crucified, in all nations hath increased & multiplyed & shall doe more & more to the end of the world, this must increase all others decrease, how so ever the Turks have possessed the greatest part of the world at this day, yet our Saviours prophecie in the end shalbe found true: this gospel of the kingdō shalbe preached throughout the whol world for a witnesunto al natiōs Now for the first increase of it how smal a number were there gathered, together after the ascention at Ierusalem from whēce they were to march (even the twelue Apostles no great armie God wat) to coquer the world as it is in that place, *The law shall goe forth frō Zion & the word of God frō Ierusale.* There was the Rendevous, there they staid there they rested there they cōtinued in prayer and fasting till such time as Christ after his ascension according to his promise sent them the comforter even the holy Ghost, indūing them with power frō on high & arming thē at all points for so great a work. When and where being gathered togither † *all with one accord in one place sodenly there came a sound from heaven as of a mighty wind and filled all the house where they sate. And there appeared*

Mat. 24. 14.

Luk. 24. 47.

Isa. 2. 3.

Iohn. 14. 26 cha. 15. 26. and 16. 7.

Act. 2. 1.

appeared vnto them cloven tongues like fyre, and it sate vpon each of them and they were all filled with the Holy Ghost, and began to speak with other tongues as there is mentioned. And with these fiery cloven tongues these 12. silly soules without any other meanes, men, money or munitio in a very short time conquered a great part of the world. In so much that at one sermon of S. Peter *the same time there were added to the Church three thousand soules*. And so multiplied successively from time to time, and from place to place, spreading it selfe from one country to another, and from one nation to an other and so at length into all nations; *there is neither speech nor language where their voice is not heard, their line is gone forth through all the earth and their words into the ends of the world*, as we see it is come to passe this day. Of which coming of the Holy Ghost in the time of the Messiah Ioel prophesied saying. *And it shall be in the last dayes that I will*
Ioel. 2. 28. *power out my spirit vpon all flesh &c. and on my seruants and on my handmaids I will powre out my spirit &c. It filled all the house where they sate, & it sate vpon each of them and they were all filled with the holy Ghost*. Here is a deluge of Gods grace powred vpon the world immediately vpon the ascension of our Lord and Saviour. First vpon his Apostles and disciples of those times in greater measure as the first fruites of his spirit by the which they wrought miracles, spake all manner of languages, healed all maner of diseases, cast out Divils, raysed the dead, and lastly sealed the same with their blood. Poore fishermen and such like, of no reputation in the world, without learning, without credite, without meanes (as before) yet by this meanes conquered the world to the subjection of their maister Christ; that *Stone cast aside of the builders but now become the heade*
Psal. 118. 22. *stone of the corner. this is the Lordes doing, and it is marvelous in our eyes*.
Act. 4. 11.

The sincerities of the Evangelistes.

NOw for the Evangelists, or writers of the Gospell, that is to say the registers of his birth, life, doctrine, and death: it is to be noted, that our Saviour being God, tooke a different way from the custome of man, in delivering vnto us his lawes, & precepts. For that men who have been lawmakers vnto the world, knew no surer way of publishing their lawes, and procuring authoritie to the same, than to write them with their owns handes, and in their life time to establish their promulgation. So Lycurgus, Solon, and others among the Grecians, Numa to the Romans

mant, Mahomet to the Sarasins. But Iesus, to shew his divine power in directing the pen and stile of his Evangelists, would not leave any thing written by himselfe, but passed from this world in simplicity and silence; without any further shewe, or ostentation of his owne doings. Meaning notwithstanding afterwards, to his glorie, and the edification of his Church here on earth, by foure irrefragable witnesses or remembrancers, (the four Evãgelists) *every word should be established* & recorded. As may appear by that place where he saith: *These things have I spoken unto you being present with you, but the Comforter which is the holy Ghost whom the Father will send in my name, he shall bring all things to your remembrance which I haue told you.* Wherevpon I inferre, that the Evangelists, and Apostolicall writers, were all of them guided and directed, by one and the same spirit, even the spirite of God for the registring of all things eyther sayd or doone by our Saviour: so farre forth as seemed best to his divine will and pleasure, to be registred, and recorded, for the benefite and edification of his Church. **For there were many other things which Iesus did* (as Io. the Evãgelist testifieth) *which are not written*: that is to say, which the holy spirit of God thought needlesse to faith and salvation, but (saith he) *these things are written that ye might beleeve, that Iesus is the Christ the sonne of God and that in beleeving ye might have life through his name.* Now for these Evãgelists, foure in nomber (which some have resembled to the *foure beasts* in Ezek:) the first & last are Apostles, that wrote as they had seen, the two middle ar disciples who registred things as they had understood by cõferẽce with the Apostles. The first gospel was written by an Apostle to give light, to the rest; and the last also by an Apostle, to give authoritie and confirmation to the former. The first was written in the Hebrew tongue: for that all those myracles which Iesus wrought were doone in that countrie (*he was not sent but to the lost sheep of the house of Israel*) to the end that eyther the whole nation might beleeve them, or the obstinate impugne them: which yet never any of theire Rabbines tooke in hand to doe. The other three were written in the most famous and popular language of all nations at that time, to wit, the Greek tõgue. They wrote their stories in divers countries, farre distant one from another, and yet agreed they all most exactly in one and the same narration (as is to be seene) though diversly related, yet in truth and substance all one: one sometymes supplying vyhat another

Ioh. 14. 25.

Ioh. 20. 30. 21. 25.

Ezek. 1.

Luk. 1. 2.

Mat. 15, 24.

ther hath not, according to the discretion of one and the same spirit, wherewith they were all guyded and directed, like these four beasts in Ezech. 1. 12. *Eyther one went streight forward, whither their Spirit ledde them, they returned not.* They wrote in divers times, one after another: and yet the later did neyther correct nor reprehend any thing in the former, as heathen writers use to doe. They published their writings when infinite were alive that knewe the facts, and of them no small number, who desired by all meanes to impugne them. They set downe in most of their narrations, the tyme, the daye, the hour, the place, the village, the house, the persons with all other circumstances, which the moe they are in number, the more easie to be refuted, if they were not true. Neyther did they write of things donne in farre Countries or places remote, but in the same Countrie where they were borne, in townes and cities that were publiquely knowne, in Ierusalem it self, in Bethania, and Bethsaida, villages hard by Ierusalem, in the Suburbs and hills about the citie, in such a street, at such a gate, in such a porch of the temple, at such a fishpoole, publique places, familiarly knowne to everie one, *for these things were not done in a corner* (as sayth the Apostle.) All which circumstances duly considered, (never yet impugned) me thinks should perswade any man of reason, to become a Christian: as Agrippa in that verie place acknowledgeth to Paul, saying, *almost thou perswadest me to become a Christian.* They published their writings in their life time. They altered not their writings afterwards as other Authors are wont in their latter Editions, nor ever corrected they one jote of that which they had first set downe. And (that which never happened in any other writings in the world besides, nor ever monarch was able to bring to passe for credite of his Edicts) they gaue their liues for defence and justifying of that which they had written. Their maner of writing is sincere & simple, as becommeth so divine a Historie: without all art or Rhethoricall amplifications, as Historians use. They flatter none, no not Iesus himself, whom they most adore, nor in confessing him to be their God, doe they conceale his infirmities of flesh, in that he was man: as his hunger and thirst, his being werie, how he wept, his passions of feare, and the like. Nay, these Evangelists were so sincere and religious in their narrations, as they noted specially the imperfections of themselues, and of such others, as

Act. 26, 26.

Mat. 21, 18. Luk. 19, 41. Mar. 14. 33.

they principally respected. Mathew nameth himself Mathew the Publican. Mark, Peters Disciple, recordeth how S. Peter thrise denyed his Lord and Master, and so of the rest. These mens writings were published for canonicall, and received for undoubted truth by all that lived in the verie same age, and were privie to everie particular circumstance therein conteyned. They were copied abroad into infinite mens hands, and so conserved with all care and reverence, as holy and divine Scripture. They were read in Churches throughout all Countries and nations, expounded preached and taught by all Pastors, and Commentaries made upon them by holy Fathers from tyme to tyme. So that no doubt can be made at all, eyther of the Authoritie of them, as originally and immediately proceeding from the Holy Ghost, or of the certaintie: but that we haue the verie same incorrupt, as the Authors left them, for that it was impossible for any enemie to corrupt so manie copies over the world, without discoverie and resistance. And thus much for the credite and authoritie of our Evangelists. Mat. 10, 3. Mar. 14, 67.

The confession of Martyrs.

NOw for the Martyrs (or witnesses) appoynted by God, for the sealing & deliverie of this doctrine of the Gospel of our Lord and Saviour Iesus Christ to all the world, they were first and principally his owne Apostes and Disciples, *Now ye are witnesses of these things*: Who both heard his doctrine, and sawe his myracles: as S. Iohn testifieth: *that which we haue heard, which we haue seene with our eyes &c. That I say, which we haue seene and heard declare we vnto you.* And S. Peter, *For we followed no deceiueable fables when we opened vnto you the power and comming of our Lord Iesus Christ, but with our eyes we sawe his majestie.* This doctrine (I say) of the glorious Gospel of our Lord and Saviour, *whereof they were fully perswaded*, they did not onely professe it with their mouthes, *yea euen before Kings, and were not ashamed*, as God sayth to Paul, *as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome: thou must be brought before Cesar*: but in witnes thereof they gaue up their liues, and by their deaths sealed and delivered to the world the truth of that which in their liues they professed, they haue sealed that God is true: These are witnesses worthy to be beleeved, these are Martyres. Next to these are all those holy Disciples of theirs, all those holy confessors of the Primitiue Church put to death with most Luk. 24, 48. 1 Ioh. 1. 1. 2 Pet. 1, 16. Luk. 1. 2. Act. 23, 11. cha. 27, 24.

most exquisite torments, under those cruell Roman tyrants, during those tenne famous persecutions upon record, called the ten persecutions, *Catexochen*, in respect of the rage, furie and crueltie thereof: and all against poore, harmeles, and innocent Christians, dayly torne in pieces, & butchered by those wolues, as sheep appointed for the slaughter: (whereof our Saviour long before had forewarned his Disciples: *Behold I send you as lambes among wolues, &c.* persecuted, euen to the death, *for the Word of God, and for the testimonie which they maintained.* In vvhich extreame & most incredible sufferings of Christians three points are vvorthie of great consideration. The first, vvhat infinite multitudes of all estates, conditions, sexes, qualities and age did suffer dayly for testimonie of this truth. The second, what intollerable and unaccustumed torments, not heard of in the world before, were devised by tyrants for afflicting this kind of people. Thirdly, and lastly, what invincible courage and unspeakable alacritie these Christians shewed in bearing out these afflictions and torments, which the enemies themselues could not attribute, but to some divine powre and supernaturall assistance.

Mat.10.16. Rev.6,9.

The subjection of Spirits.

ANother consideration followeth of his divine powre & omnipotencie, declared and exercised upon the spirits infernall, which in those dayes spake in the oracles, and till that time had possessed and deluded all nations. Heare the complaint of one of them: *Hei mihi, congemiscite, hei mihi, hei mihi, oraculorum defecit me claritas.* Woe unto me, lament ye with me, woe, woe to me, for that the honour of oracles hath now forsaken me. Which woefull complaint is nothing els but a plaine confession, that Iesus was he of whom a prophet sayd divers ages before, *He shall consume all the Gods of the earth, and everie man shall worship him from his place, even all the yles of the Heathen.* This confessed also the wicked spirits themselues, when at Christs appearing in Iewrie they came and did their homage to him, and besought him not to afflict or torment them before the time, nor command them presently to returne to hell: but rather to permit them some little time of entertainment in the sea, or mountaines, or among heards of swine, or the like; which confession they made openly before all men, and declared the same afterwards by their deeds. For presently upon Christ his

Zeph.2,11.

his death, & upon the preaching of his name & Gospel throughout the world, the oracles in all places ceased, whereof the Poets themselues beare witnes: *Cessant Oracula Delphis.* Whereupon Plutarch, that lived within one hundreth yeeres after Christ made a speciall Treatise to sifte out the causes, why the oracles of the Gods (as they deemed them) were ceased in his time. And after much turning and winding manie waies, at length resolved upon two principall points, or causes thereof. The first, for that in his tyme there was more store of wisemen then before, whose answers might stand in steede of Oracles: and the other, for that perhaps the Spirits accustumed to yeelde Oracles, were by length of tyme growen old and dead. Both which reasons, in the common sence of all men must needs be false: & by Plutarch himself cannot stand with probabilitie. For first in his books, which he wrote of the liues of auncient famous men, he confesseth, that in such kind of wisdome as he most esteemed, they had not their equals among their posteritie. Secondly, in his Treatise of Phylosophie he passeth it for a ground, that Spirits can not dye or waxe old. And therefore of necessitie there must be some other cause yeelded of the ceasing of these Oracles: which can not be but the presence, and commandement of some higher power: according to that saying of S. Iohn: for *to this end and purpose appeared the sonne of God,* to wit, *that he might destroy the works of the diuel.* Neyther did Iesus this alone in his owne person, but gaue also powre and authoritie to his disciples, and followers, to doe the like: according to that their commission in the Gospel: *Then called he the twelue Disciples together, and gaue them powre and authoritie over all diuils, &c.* And not only to these twelue did he giue this absolute powre and authoritie over uncleane Spirits, but to the rest likewise: as may appeare in the next chapter following, upon the returne of their commission: *And the seauentie returned with joy saying: Lord euen the Diuils are subdued to us through thy name. And he sayd unto them, I sawe Sathan like lightning fall downe from heaven:* and so renueth their commission, saying *Behold I giue unto you powre to tread on Serpents & scorpions, and over all the power of the enemie:* (that is to say, the Divil) *nevertheless* (sayth he) *in this rejoyce not, that the Spirits are subdued unto you, but rather rejoyce because your names are are written in heauen.* And this authoritie over the spirits infernall given by Iesus to his Disciples in the primitive Church, extended it selfe so far, that not

Iuuen. Saty 6.

Plutar, de defectu oraculor.

1 Ioh. 3, 8

Luk. 9, 7.

cha. 10, 17.

Lact. lib. 2. div. inst. cap. 16. onely their words and commaundements, but even their very presence, did shut the mouthes and drive into feare, the miserable spirits: as both Lactantius, and others doe witnesse, whence it proceeded, that in all sacrifices, conjurations, and other mysteries of the gentiles, there was brought in that phraise, recorded by scoffing Lucian, *exeant Christiani*, let Christians depart, for that while they were present nothing could be well accomplished. And that professed enemie of Christianitie Porphyrie who of all other most earnestly endeavoured to empugne vs Christians, & to hold vp the honour of his enfeebled Idols, yet discoursing of the great plague that reigned most furiously in the citie of Messina in Cicilie, where he dwelt, yeeldeth this reason, why Aesculapius the God of physick (much adored in that place was not able to help them in that extremitie. It is no merveile (saith he) if this citie so many yeares be vexed with the plagne, seeing that both Aesculapius, and all other Gods, be now departed from it, by the comming of Christians: for since that men have begun to worship this Iesus, we could never obtaine any prophet by our Gods. Thus much cōfessed this patrone of paganisme, concerning the mayme that his Gods had received, by the power and comming of our Lord Iesus Christ, which albeit he spake with a malicious minde to bring Christians in hatred, yet is the confession notable, & confirmeth that storie, which Plutarch in his forenamed book doth report: that in the latter yeares of the reigne of the Emperour Tiberius, a strange voice, and exceeding horrible clamor, with hideous cries, skryches, and howlings, were heard by many, in the Græcian sea: complayning, that *the great God Pan* was now departed. And this affirmeth Plutarch (that was a gentile) to have been alleadged and approved, before the Emperour Tyberius, who merveyled greatly thereat, and could not by all his diviners, and southsayers, whom he called to that consultation, gather out any reasonable meaning of this wōderfull accident. But we Christians, comparing the time wherein it happened, vnto the time of Christ his death and passion, and finding the same fully to agree: we may more then pabablie perswade our selves, that by the death of their great God *Pan* (which signifieth all, was imported, the vtter overthrow of all wicked spirits, and Idols vpon earth: according to that vision of our Lord & saviour before mentioned, *I saw Sathan like lightning fall down frō heaven &c.* & againe in an other place, *now is*

Porph. lib. 7. cont; Christ. apud Euseb. lib. 5. cap. 1. de prep. Evan.

Iohn. 12. 31. 2. Cor. 4. 4. Eph. 2. 2.

to the judgment of this World, now shall the Prince of this World be cast out (even this great God *Pan*) who in an other place is called *the God of this world: the Prince that ruleth in the ayre*, & therefore may well be said by our Saviour to fal down frō heavē, being before time worshiped in those Idols oracles and heathenish prophanations, as a God in all the world, and exalted (as it were) into the highest heavens. But behold as *Dagon*, that idol of the Philistims, *fell flat on his face* (and that twice) *his head, and hands dismembred before the arke of God in Asdod*: so did Sathan this great God *Pan* the God of this world, the Prince of the ayre &c, (let me give the Divil his due, yea rather more then his due) (as doth the holy scripture) so did Sathan (I say) immediately vpon the comming of our Lord and Saviour Iesus Christ into this world, and preaching of his Gospel (the ark of his everlasting covenant) fall flat one his face to the ground, his head and hands dismembred: according to that first promise, and covenant to our first parents, which was this: that he (to wit, the Messiah) *should breake the serpents head &c.* which he hath done, not onely in his owne person, by subduing Sathan with all his whole legions of Divills, and power infernall trapling them vnder his feet, but also in his members, to whom also he gave lyke authoritie: as before: *he gave them power and authoritie over all Divills: yea over all the power of the enemie*, which argueth againe the power, and omnipotencie of our Lord and Saviour Iesus Christ, who not onely in his owne person here on earth, but also in his servants, disciples and followers, was able to conquer, and subdue even the Devills themselves: as they themselves acknowledge: *Iesus I acknowledge and Paul I know &c.* And thus much of the subjection of spirits.

1. Sam. 5. 2. Gen. 3. 15. Acts. 19. 15.

The punishment of enemies.

NOw resteth this his divine power and omnipotencie, yet further to be manifested by an other consideratiō of his justice, & severitie shewed from heaven upon divers his greatest enemies here on earth, after his departure out of this world. As we may read in Iosephus: of Herod the first, who persecuted Christ, even in his cradle, and slue all those infants in and about Bethlehem. And that other Herod, Tetrarch of Galile, who put Iohn Baptist to death, and *scorned Iesus* before his passion: himself scorned afterwards by the Emperour, and disgracefully sent into exile: first

Ioseph. antiq lib 17. ca. 10. Luk. 23. 11.

to Lions in France, and after that, to the most desert, and inhabitable places in Spaine: where he with Herodias wandred up & downe, in extreame calamitie all their life time; and finally ended their dayes, as forlorne and abandoned of all men. In which miserie also it is recorded, that the daunсing daughter of Herodias, who demaunded Iohn Baptists head, being on a time to passe over a frosen river, suddenly the yce brake, and she in her fall, had her head cut off by the same yce, without hurting the rest of her bodie. So likewise it is recorded in the Acts, of Herod Agrippa, *who stretched forth his hand to vexe certaine of the Church, killed Iames the brother of Iohn with the sword, and imprisoned Peter*, howe immediately thereupon (as it is in that chapter) going downe to Cesarea, he was there in a solemne assemblie, striken frō heaven, with a most horrible disease, whereby his bodie putrified, and was eaten of wormes: as also Iosephus maketh mention. Pilate, that gave sentence of death against our Lord and Saviour; we read, that after great disgrace received in Iurie, he was sent home into Italie, and there slewe himself with his owne hands. And of the very Emperours themselves, who lived from Tiberius (under whom Iesus suffered) unto Constantine the great, under whom Christian Religion took dominion over the world (which contayned the space of some three hundred yeares, or thereabouts) very fewe, or none, escaped the manifest scourges of Gods dreadfull justice, shewed upon them at the knitting up of their dayes. Whereas since the tyme of Constantine, (whiles Emperours have bene Christians (as one hath observed) fewe or no such examples can be shewed: except upon Iulian the Apostata, Valens the Arian hæretique, or some other of like detestable, and notorious wickednes. And thus much of particular men chastised by Iesus. But if we desire to have a full example of his justice upon a whole nation together let vs consider what befel Ierusalem and the people of that place for their barbarous crueltie, practised vpon him in his death and passion. And if we beleeve Iosephus, & Phylo, the Iewish historiographers, who lived in those times: it cā hardly be expressed by the tōgue or pen of mā, what insufferable calamities, & miseries, were inflicted upon that people presently after his assension. First of all by Pilate their governour, under Tiberius, and then againe by Petronius, under Caligula, after that by Cumanus under Claudi-

lib. 18. ca. 9.

Niceph. Lib. 1. ca. 40.

Act. 12. 1

Ioseph. anticq. lib. 19. ca. 7.

Eutrop. hist. lib. 7.

Evag. scholast. lib. 3. hist. c. 41.

us,

ca, and lastly by Festus and Albinus under Nero. Through whose cruelties that nation was inforced at last to rebell, and take armes against the Roman Empire: which was the cause of their utter ruine and exterpation by Titus and Vespasian. At what time, besides the overthrowe of their citie, burning of their temple, and other infinite distresses: (which Iosephus an eye witnes, protesteth, that no speach or discourse humane, can declare) the same authour likewise recordeth, xj C. M. persons to have beene slaine, and fourescore and seventene thowsand taken alive: who were either put to death afterward in publique triumphes, or sold openly for bondslaves, into all partes of the world? And in this vniversall calamitie of the Iewish nation, being the most notorious and greevous that ever happened to any people or nation eyther before or after them (for the Romanes never practised the like upon others) it is singularly to be observed, that in the same time, and place, in which they put Iesus to death before; that is, in the feast of the Pascha, when their whole nation was assembled at Ierusalē, from all parts, Provinces, and contries, they received this theire most pittifull subversion and overthrowe, & that by the hands of the Romane Cæsar, to whom by publique crie they had appealed from Iesus not long before. *Wee have no king but Cesar. &c.* Yea further it is observed, that as they apprehended Iesus, and made the entrance to his passion upon Mount Olivet, where he vsed much to pray, and meditate: so Titus (as Iosephus writeth) upō the same Mount, planted his first siege, for their finall destruction. And as they led Iesus from Caiphas to Pilate, afflicting him in their presence: so now were they themselves led up and down, from Iohn to Simon: (two seditious Captaines within the citie) and were scourged, and tormented before the tribunall seates. Againe as they had caused Iesus to be scoffed, beaten, and villanously entreated by the soldiours, in Pilates Pallace: so were now their owne principall rulers (as Iosephus writeth) most scornefully abused, beaten and crucified, & that by the soldiers. Which latter point of crucifying, or villanous putting to death upon the crosse, was begun to be practised by the Romanes, upon the Iewish gentrie, immediately after Christ his death, and not before. And now at this time of the warre, Iosephus affirmeth, that in some one day five hundreth of his nation were taken, and put to this opprobrious kind of punishmēt: in so much, that for the great mul-

Iohn. 19. 15.

Lib.7.c.28 titude, he saith: *nec locus sufficeret crucibus nec cruces corporibus*. This dreadfull and unspeakeable miserie, fell upon the Iewes, about 40. yeares after Christs assention, when they had shewed themselves most obstinate, and obdurate, against his doctrine delivered unto them, not onely by himselfe, but also by his disciples: of which they had now slaine S. Steven, and S. Iames: and driven into banishment both Peter, and Paul, and others that had preached unto thē. This thē was the providence of God, for the punishmēt of the Iews at that time. And ever after their estate declined frō worse to worse, and their miseries daily multiplied throughout the world. Whereof he that will see a very lamentable narration, let him read but the last book of Iosephus *de bello Iudaico*. Wherein is reported, besides other things, that after the warre was ended, and all the publique slaughter ceased: Titus sent threescore thowsand Iewes as a present to his father to Rome, there to be put to death in divers and sundry manners. Others he applyed to be spectacles for pastime to the Romains that were present with him. Where of Iosephus saith, that he saw with his owne eyes two thowsand & five hundred murthered and consumed in one day, by fight, and cōbate among themselves, and with wilde beasts, at the Emperors appointment. Others were assigned in Antioch, and other great cities, to serve for faggots in their famous bonefires, at times of triumph. Others were sold to be bondslaves. Others condemned to dig, and hew stones for ever. And this was the end of that warr, and desolation.

Ioseph. de bell. l. 7. c. 20. 21.

Quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Vlyssi,
Temperet a lachrymis?

After this againe under Trajane the Emperour, there was so infinite numbers of Iewes slaine, and made away by Marcus Turbo in Africa, and Lucius Quintus in the East, as vvas vvonderfull. And in the eighteenth yeare of Adrian the Emperour, one Iulius Severus being sent to extinguish all the remnant of the Iewish generation, destroyed in a very short time ninetie & eight townes and villages within that countrie, and slue five hundred & foure-score thousand of them in one day. At which time also he beat downe the citie of Ierusalem, in such sort, as he left not one stone standing upō another of their ancient buildings: but caused some part thereof to be recdified, and inhabited onely by Gentiles.

He

He changed the name of the citie & called it Ælia, after the Emperors name. He droue out all the progenie and offspring of the Iewes forth of all those countries, with a perpetuall law confirmed by the Emperor, that they should never returne, no nor so much as looke back from any high or eminent place, to that countrie againe. And this was donne to the Iewish Nation, by the Roman Emperors, for accomplishing that demand, which their principall Elders had made not long before to Pilate the Roman Magistrate, (after he had washed his hands, before the multitude to cleare himself, at leastwise in outward shewe, from the blood of Iesus, saying: *I am innocent of the blood of this just man, looke you to it:*) *Then answered all the people, and sayd, His blood be upon us & upon our children:* and so it came to passe accordingly, euen in that verie age. Then the which what greater argument ~~of a true Prophet? and consequently~~, of the Deitie and Omnipotencie of our Lord and Saviour, who from heaven was able in so short a time, and that in so full measure to revenge himself upon his enemies here on earth. Yea, a whole Nation together brought to finall desolation. And so much for the punishment of enemies.

Ælius Adrianus.

Mat. 27. 24.

The fulfilling of Prophecies.

THe last consideration followeth, and so an end: which is the fulfilling of prophecies, all those prophecies uttered by our Lord and Saviour, while he was here upon earth: Especially this one of the destruction and desolation of the Iewish nation already declared, might suffice for all, which over and over, while he was conversant amongst them, he denounced against them, and foretold should shortly be accomplished upon them, in most fearfull maner. As namely at one tyme, after a long and vehement commination made, to the Scribes and Pharisees (in which he repeateth eight severall times that dreadfull threat, woe) he concludeth that *all the righteous blood* injuriously *shedde from the first martyr Abel,* and so successiuely should be revenged verie shortly upon that generation: *Verely I saye unto you all these things shall come upon this generation:* and in the next words threatneth that populous citie Ierusalem, that it should be made utterly desolate. *Ierusalem, Ierusalem which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as the henne gathereth her chickens under her wings, and ye would not. Behold your habitation shall*

Mat. 23. 35.

be left

be left unto you desolate. And at another tyme, euen that solemne tyme of his entrie and riding into Ierusalem before his passion, it
Luk. 19. 41. is sayd in the Gospel, that, *when he was owne neare, he beheld the citie and wept over it, saying: O if thou haddest euen knowne, at the least in this thy day those things which belong unto thy peace, but now are they hidde from thyne eyes.* then denounceth that fearfull desolation following: that not one stone should be left upon another, but all throwne downe euen to the ground. Executed upon them & made good by Tytus the sonne of Vespatian, and finally, accomplished by Iulius Severus, who in the daies of Adrian (as before is rehearsed) utterly defaced the verie ruines of that citie, in such sort, as he left not one stone standing upon another, of all their auncient buildings, but laid them euen with the ground. Againe, at another
Luk. 21, 5. time, as some spake of the tẽple how it was garnished with goodly stones, and consecrate things, he sayd: *are these the things you looke upon? the dayes will come wherein a stone shall not be left upon a stone, that shall not be throwne downe.* And yet more particularly in the same chapter he foretelleth the signes, whereby his disciples should perceiue when the tyme indeede was come: *When ye shall see Ierusalem*
Luk. 21. 20 *besieged with soldiours, then knowe yee, that her desolation is at hand.* This foretold Iesus of the miserie, that was to fall upon Ierusalem, and upon that people (by the Romans) when the Iewes seemed to be in most securitie, and greatest amitie with the Romans: when they could awaie with no other government but that: *We haue*
Iohn. 19. 15 *no king but Cæsar, he that maketh himself a King speaketh against Cæsar,*
Iere. 12. and consequently at that tyme, they might seeme in all humane reason, to haue lesse cause then ever to misdoubt such calamities. And yet how certaine and assured foreknowledge, and as it were most sensible feeling, Iesus had of these miseries, he declared by those pitifull teares he shedde upon sight and consideration of Ierusalem (as before is mentioned) when he wept over it: as also
Luk. 23, 28. by that tender speech he used to the women of that citie, who wept for him as he was ledde to be crucified, perswading them to weepe rather for themselues and for their children, (in respect of the miseries to followe) then for him. All which prophecies, and predictions of Iesus, with sundrie other his speeches, foreshewing so particularly the imminent calamities of that Nation, and that at such tyme, when in humane reason there could be no probabilitie thereof, when a certaine Heathen Chronicler, named

Phlegon

Phlegon, (about a hundreth yeeres after Christs departure) had diligently considered, having seene the same also in his dayes most exactly fulfilled (for he was servant to Adrian the Emperor, by whose command the finall subversion of that Iewish nation was brought to passe) this Phlegon (I say) though a Pagan, yet upon consideration of these events, and others that he sawe (as the extreame persecution of Christians foretold by Christ, and the like, he pronounced, that never any man foretold things so certainly to come, or that so precisely were accomplished, as were the predictions and prophecies of Iesus. And now albeit these prædictions and prophecies concerning the punishment and reprobation of the Iewes, fulfilled so evidently in the sight of all the world might be a sufficient demonstration of his divine prescience and foreknowledge in things to come: yet were there also many other things besides, foreshewed by him, which fell out as exactly as these did, which by no humane reason or learning, could possibly be foreseene. As for example, the foretelling of his owne death, resurrection, and ascention, with all their severall circumstances; the maner, time, place, and all other particularities; as precisely, as if they had been alreadie accomplished: and that not onely to his owne Disciples, but euen to the Scribes & Pharisees, who came of purpose to tempt him: as he that shall but examine the quotations following (which for brevitie sake I haue but onely zyphered, and (as it were) pointed at in figures) may easely perceiue. First to his Disciples: Matth. 16, 21. chap. 17, 9, 22. chap. 20, 17. chap. 26, 1, 11, 31. 45. Ioh. 13, 33. chap. 16, 16. & 13, 3. & 18, 4. & 14, 2, 28. Then to the Scribes and Pharisees: Mat. 12, 38. chap. 21, 38. Luk. 13, 31. Ioh. 2, 18. chap. 3. 12. chap. 7, 33. chap. 8. 21, 28. chap. 12, 31. Also how his Disciples should be scattered and forsake him: Ioh. 16, 32. Of Peters denyal: Mat. 26, 34. And by what maner of death he should glorifie God: Ioh. 21, 18. How Iudas one of his owne Disciples should betray him: Ioh. 6, 64, 70. chap. 13, 10, 26. chap. 17, 12. Mat. 26, 21, 46. Of the sending of the holy Ghost: Ioh. 7, 38. chap. 14, 16, 26. chap. 15, 26. chap. 16, 7. Luk. 24, 49. Of his Disciples myracles, which they should work in his name: Mark. 16, 17. Luk. 10, 18. Iohn. 14, 12. The cruell persecution that should arise to the professors of his name in all places: Mat. 10, 16. chap. 24, 9. Ioh. 16. 1. The buyl-

ding of his Church notwithstanding (in despite of the Divel, and all oppositions) upon a rock, with this sure word of promise never to fayle, *that the gates of hell shall not overcome it*, Mat. 16, 18. And again, *I am with you alwaies, euen to the end of the world* Mat. 28, 20 The signes & tokens that should goe before the end of the world: as first, the false Christs, and false Prophets that should arise here and there with the Church, yea and in the church: that abhomination of desolation spoken of by Daniel the Prophet, to be set in the holy place: Matth. 24, 5, 11. 15, 23. Meaning (and so I thinke would the Holy Ghost haue all men to understand it, when he addeth this parenthesis; *Let him that readeth consider it*) euen that *Arch-Antichrist*, now *sitting in that holy place*, or church (for so it was in tymes past) *whose fayth was once so famous in all the world*, Rom. 1, 8. *Warres and rumours of Warres; pestilence, famine, and earthquakes:* Mat. 24, 6. Persecution, as before: *Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my names sake*, Mat. 24, 9. So were Christians in the Primitiue Church, under the Roman Emperors, those cruell Cæsars: and so haue been of latter tymes also, under the tyrannie of this Arch-antichristian Cęsar, *that abomination of desolation*, now sitting in the selfe same place: *druncken with the blood of the Saincts, and with the blood of the martyrs of Iesus*, whose destruction sleepeth not. *Come I will shewe thee the damnation of the great whore, &c.* Finally, the preaching of the Gospel to all nations, Mat. 24, 14. and the uniting, and gathering together both of Iew and Gentile into one fold, under one shepheard (euen that great shepheard of our soules) *that there may be one sheepfold, and one shepheard*, Ioh. 10, 16. This is one of the last signes foretold by our Saviour: & but in part remayneth to be accomplished: and what hindereth? Euen *that abomination of Desolation* before spoken of, which hath been a stumbling block to all nations hetherto, both Turks and Iewes, for comming to Christianitie: which the Lord in due time will remoue. For Babylon shall fall (as it is in the Revelation) *it is fallen, it is fallen, Babylon that great citie.* In part it is fallen alreadie: and what hindereth, but that dayly and hourely we may expect the finall desolation thereof? Dayly and hourely (I say, for with such celeritie, & violence (*When it shall please God to put in their hearts* whom it may concerne *to fulfill his wil*: Rev. 17. 17.) shall this sentence be executed. *In one day shall her plagues come upō her, death &*

Rev. 17. 6.

Rev. 18, 2.

Chap. 18. 8.

sorrows

sorrowe, and famine; and she shall be burnt with fire, &c. In one houre Rev. 18. 8
she shall be made desolate. Rejoyce over her thou heauen, and ye Holy Apo-
stles and Prophets; for God hath giuen your judgment on her. And a mighe-
tie Angel tooke up a stone, like a great milstone, and cast it into the sea, say-
ing: With such violence shall that great citie Babylon be throwne downe.

And here I might cast up together in like maner, (making but one totall summe of all) the prophecies of all those *Holy Apostles*, and Disciples of our Lord and Saviour: both as touching diuers particulars whereof they propheeied in those tymes, fulfilled most exactly: as also touching the generall state of the Church successiuely in all ages, euen to the end of the world: and of the ende of the world it self. First for the particulars, I will but point at them, as before. One of those *Holy Prophets* prophecied of a generall dearth to fall out in those tymes: which happened accordingly under Claudius Cęsar, Act. 11. 27. also of Pauls imprisonment, Act. 21, 10. Paul in his sayling towards Rome, foretelleth the Centurion and the rest of the tempestuous weather to ensue, Act. 27. 10. Of their shipwrack; but yet with safetie of their liues ver. 22. and precisely the place where they should be cast a shore: to wit, *upon a certaine Hand:* vers. 26. In one of his Epistles he prophecieth of his owne death, 2 Tim. 4. 6. So doth also Peter, 2 Pet. 1. 14. Secondly, for the future state of the Church in these last daies, with the comming of Antichrist into the world, & all his damned crue, those hellish furies: see how precisely these *Holy Apostles and Prophets* foretell of these times; *the perilous times*, and how liuely, they set him out in his colours, with Rev. 9. 11.
all his additions (as well becommeth such an *infernall King*) *the angel of the bottomlesse pite, whose name in Hebrew is Abaddon, in Greeke Apollyon: that Antichrist, that man of sinne: the sonne of perdition, that wicked one, &c.* with all other adjuncts, and circumstances, so liuely described, as if he had been then alreadie come; for euen in these daies (as the Apostle speaketh) *did this mysterie of iniquitie beginne to worke.* See then I say: 2 Thes. 2. 1 Tim 3. 2 Tim. 4. 2 Pet. 2. 1 Iohn. 2, 18. chap. 4, 1. 2 Ioh. ver. 7. yea the whole Revelation is nothing els, but a continued prophecie, of all such things, as should happen to the church militant, euen from the Apostles tymes, to the ende of the world. All which prophecies we see accomplished: except before excepted the finall destruction of Babylon, and the calling of the Iewes, whereof both our Sa-

viour himself, as also Paul hath prophecied, Rom. 11. both which
Rev. 22, 10. we dayly expect: and then, (as it is in the Revelation) *Come Lord Iesus.* Of which second comming, or generall doome, with the maner of it, and all other circumstances; we haue also sundrie prophecies both of Christ & his Apostles, which here I will ioyne in one, as proceeding all from one and the same spirit: for here all prophecies must come to a full period, *nil ultra.* I will onely quote them, as formerly: Mat. 16, 27. chap. 19, 28. chap. 20, 1. chap. 24. chap. 25. chap. 26. 64. Iohn. 5, 25. &c. 1 Cor. 15. 1 Thes. 4, 14. chap. 5, 1. Iam. 5, 8. 1 Pet. 4, 7. 2 Pet. 3. Iude ver. 6. & 14. Rev. 21. where you shall see *a new heauen and a new earth* &c. *New Ierusalem descending from God out of heauen, prepared as a bride trimmed for her husband.*

Thus haue I brought you at length (as after a long and tedious passage by sea) to see land, and as it were the sea-mark whereunto, after so many variable winds, and so often tacking to and againe, we haue directed our course, euen from the first prophecie made to Adam in Paradise: Gen. 3, 15. to the verie last period of all prophecies in the Revelation, shutte up in the second Adam, Iesus Christ: who is *the first and the last, Alpha and Omega, the beginning and the ending:* in whō all prophecies kisse each other, & haue
Luk. 24. 44. their consummation. *These are the words* (sayth he) *which I spake unto you while I was yet with you: that all must be fulfilled, which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes, &c. Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day, and that repentance & remission of sinnes should be preached in his name among all Nations, beginning at Ierusalem.* I say from this *Ierusalem*, which now lyeth desolate, I haue brought you to the *New Ierusalem comming downe from heauen, as a bride adorned for her husband:* from an earthly, to a heauenly paradise, and there I leaue you.

FINIS.

2 Cor.

A COLLECTION DEMONSTRATIVE, OR *Summe of the former proofes.*

The *Messiah* must be a spirituall King, to conquer the Divill, death, and sinne: both by scripture, as also by the interpretation of the ancient Iewes themselves, vpon that place of Genesis *he shall breake thine head*: Therefore not a temporall King as the later Iewes imagine. Gen. 3.15.

The *Messiah* must be King over the Gentiles as well as the Iewes, both by scripture, as also by theire owne writers: Therefore not a temporall King to reigne over the onely; much lesse to subdue the Gentiles to the servitude of Iurie; as some of them imagine.

The *Messiah* must be both God and man: the sonne of God, the Word of God incarnate, The second person in Trinitie; both by the scriptures, as also by their owne writers: Therefore no such earthly Monarch as they exspect.

The *Messiah* at his comming (being to be King both of Iew and Gentile) must change the lawe of Moses: (to wit the ceremoniall and provinciall proper to the Iewes onely) and insteed thereof, give a generall law to both, absolute, and perfect, to serve for all persons, times, & places to indure euen to the end of the world; therfore no such temporall monarchie to be expected, as they looke after. For one and the same conclusion followeth vpon all the premisses, beating vpon theire mayne ground (to wit a temporall or earthly kingdome) which being once shaken, the rest falleth to the ground.

All propheſies whatsoever, with everie particular circumstance foretold by the Prophets of the Messiah, were both substancially, & circumstancially fulfilled in the person of our blessed Saviour: both as touching his birth, life, doctrine, myracles, death, resurrection, ascention: and other effects afterwards of his divine powr: in sending of the Holy Ghost, and the myraculous increase of

his Church &c. Therefore was he in deed the *Messiah*, no other to be expected.

The *Messiah*, by Daniels prophecie, was to appeare immediatly vpon the establishment of the Roman Empire: for (saith he) *in the dayes of these Kings, shall the God of heaven set vp a kingdom, which shall not be destroyed*: Dan. 2. 44. which must needs be vnderstood, of the kingdome of *Christ*, or the *Messiah*. And in these dayes was our Saviour borne; even in the dayes of Augustus Cæsar: Therefore in him is the circumstance of time verified.

The *Messiah* by Iacobs prophecie, was to appeare, imediately when the rod, or scepter, was departed from the house of Iuda. Then appearred *that State of Iacob* our Lord and Saviour: ergo.

The *Messiah* by the prophesie of Haggai, (as also by their owne Thalmud) was to come during the second temple: then came our Lord and Saviour: ergo. And consequently the Iewes after this time; (to wit the destruction of the second temple) in vaine expect for another.

The *Messiah* by the true account, and calculation, of Daniels *Hebdomades* or weekes of yeares; was to come just according to the times before mentioned: So did our Saviour (as is aforesaid) therfore to him doth this circumstance of time beare witnes: And consequently the Iewes, after these times by God himselfe appointed for the *Messiah*: (or rather one & the same time, for there is no other difference, but onely in adjuncts, and circumstances) expecting yet for an other; besides their vaine expectation, make God himselfe a lyer.

The *Messiah* by the scriptures, was to be borne of the tribe of Iudah of the house of David: so was our Saviour: Therefore, he alone the legitimate, and true borne *Messiah*: by birth-right (as I may say,) as also by præscriptiõ, after so long time of peaceable possession: no other to be expected.

The Messiah by the scripture, as also by their owne Rabbins, was to be borne of a Virgin: so was our Saviour, ergo.

All other particulars, foretold of the Messiah; see them fulfilled, as followeth.

To wit.

That

Mich.5,2.	That the place of his birth should be Bethlehem.	Luk.2,4.
Ier. 31,15.	That at his birth all the infants thereabouts should be slayne.	Mat.2.16.
Psa.72,10.	That Kings or great personages should come & adore him, & offer gold & other gifts unto him.	Mat.2,1.
Mal.3.1.	That he should be presented in the Temple of Ierusalem for the greater glorie of that second temple.	Luk.2.22.
Hos. 11,1.	That he should flee into Egypt and be called thence againe.	Mat.2,13.
Num.24.17	That a starre should appeare at his birth, to notifie his comming into the world.	Mat.2,9.
Mal. 3. 1. and 4,5. Isa. 40. 3.	That Iohn Baptist (who came in the spirit and power of Eliah, and therefore was called Eliah, Luk. 1, 17. Mat.11,10,14. should be the messenger to goe before him, and to prepare the way, & to crye in the desert.	Mat.3,1.
Isa.42,2.	That he should beginne his owne preaching with all humilitie quietnes & clemencie of spirit.	Mat. 5,2.
Isa. 53.	That he should be poor abject and of no reputation in this world.	Luk.2,7.
Isa.35.5.	That he should doe strange miracles and heale all diseases.	Mat.4,23.
Isa.53,12. Dan.9,26.	That he should dye and be slayne for the sinnes of his people.	Mat.27.
Psal. 55,13.	That he should be betrayed by one of his owne familiars.	Mat.26,47.
Zach.11.12	That he should be sold for thirtie pieces of silver.	Mat.26,15.
Zac.11.13.	That with those thirtie pieces there should be bought afterwards a field of potsheards.	Mat.27,7.
Zach.9,9.	That he should ride into Ierusalem upon an asse.	Mat.21,7.
Isa. 50,6.	That the Iewes should beat and buffet his face and defile the same with spitting.	Mat.26,67.
Isa.53,5.	That they should whippe, rent and teare his bodie before they put him to death.	Mat.27.26.
Isa, 53, 12.	That he should be put to death among theeues and malefactors.	Luk.23,33.
Isa.53,7.	That he should be silent before his enemies, as a sheep before his shearer.	Mat.27,14.
Isa.53,12.	That he should pray for his enemies and persecutors.	Luk.23,34.

That

Psal.22,18. & 69,21.	That they should giue him vineger to drinke, diuide his apparel, and cast lots for his upper garment.	Mat.27.34.
Psal.22.16, Zac.12.10.	That the maner of his death should be crucifying, that is, nayling of his hands and his feete to the crosse.	Ioh.19,18.
Zac.12,10.	That his side should be pearced, and that they should looke upon him, whom they had so pearced.	Ioh.19.34. 37.
Exo.12,46.	That not a bone of him should be broken, figured in the Passeover by that sporles lambe, without blemish, a type thereof, and therefore is he called in the newe Testament, the Lambe of God that taketh away the sinnes of the world, the Lambe slayne from the beginning of the world.	Ioh.19.36.
Psal.16.9. Hose.6.2.	That he should rise againe from death the third day.	Mat.28,1.
Psal.68,18. & 110,1.	That he should ascend into heauen, and there sitte at the right hand of his Father triumphantly for ever.	Luk.24.51. Act.7.55.56

All these particulars foretold of the Messiah, see (I say) and examine how exactly they were all fulfilled in our Saviour. And there withall consider those things which fell out afterwards; as effects of his divine power. Towit, the sending of the Holy Ghost immediately after his ascension: with the miraculous increasse of his Church, even in the middest of persecution. The severe punishmēt of all his enemies: especially that of the Iewish nation. The subjection of the Devil, with all his infernall power, vnder his Apostles, and Disciples feete: togeather with the ceasing of oracles. And finally, the fulfilling of all his Prophecies; (with those likewise of his Apostles, and Disciples) most exactly. I say all these, with the former, put togeather, and well considered; may settle the hart of any Christian man, against all *Iudaisme*, *Paganisme*, yea and *Atheisme* too, in the most undoubted truth of his profession; to wit the Christian religion: with this full, and finall perswasion: wherewith I will knit up all:) that *there is no other name vnder heaven giuen to the sonnes of men, whereby to be saued, but the name of Iesus Christ*. And therefore to him be the honour of our Salvation ascribed, and to no other. To *him* (I say) with the *Father* and the *Spirite*: even that besse d *Trivitie*; *Elohim*:) be all honour and glorie; now and evermore. Amen. Amen.

TO

To the forlorne, and distressed Ievves in Barbarie; And in them to all others now groaning under the heavie yoak of captivitie in what natiõ soever; scattered, & dispersed throughout the vvorld: Grace, mercy, and peace, be multiplied; in *Christ Iesus* the true *Messiah.*

BEing imployed not long since into *Barbarie*, the land of your captivitie; where at this present you live, in great bondage, & slaverie; & so have done this long time: (as doe also the rest of your brethren, and nation elsewhere, dispersed throughout the world, groaning under the yoak of their cruell taskmaisters: (as did your forefathers in the Land of Egypt foure hundred and thirtie yeres: this captivitie of yours, having continued now almost foure tymes 400 yeeres: the last and greatest of all: than the which was never heard, nor read of greater of any people, from the creation of the world to this day, nor shall be:) the *King*, at that time of my arrivall, vpon his expedition towards *Fez*, I appointed to stay at *Saphia*, till his returne back from those warrs: where I remained in the lower castle, almost six monthes, solitary, and in suspense, expecting the doubtfull event thereof. Whether resorted to me often to accompany me, and for my better instruction in the Hebrue (whereof I had a litle tast before) one of the cheife Rabbins of that your synagogue; *Rabbi Shimeon*: a man of grave, and sober cariage, and pleasant otherwise, of whose company I was very glad. Now and then, among other matters, arguing, and reasoning, of the *Messiah*, (as ye say *yet to come*: but as we say, & are able to prove, by invincible arguments, and demonstrations, both out of your owne Lawe, & Rabbines, *already come:*) which gaue me occasion, (having little els to doe; and not knowing how to passe that tedious time better) to gather togither, all those arguments, and reasons, I had read, or for the present could conceive of my self, drawne both out of the sacred scripture, and other bookes, as touching that controversie. Whereby I might be the more able, over and besides the matter of imployment, & busynes I came about, to maintayne that Religion professed in my

Accoũting from their first entrance to the day of their departure thence. Exod. 12. 40.

countrie, and the undoubted faith, whereof *his Maiestie, the King of Great Britayne*, (as others his predecessors have donne) professeth himselfe a cheife defender: according to that his most iust tytle: *defender of the faith*. And afterwards, when the *King* sent for me to *Morocus*, being lodged amongst you by his appointment in the *Iudaria*, in one of your principall Houses; where I staid, before I could get my despatch from the *King*, three Monthes, and a halfe; where also I grewe familiarly acquainted with divers of your nation, and was presented at sundrie times (especially at your mariages, and solemne feasts) with divers of your dainties, which I tooke very kindly, and ever since have studied, what Christian dainties I might send you backe againe in recompence; or rather duties, in steed of those dainties. Seeing also in the meane time (which I could not choose but see, with much pity, and compassion) the great, and grievous oppression, vnder which you grone: taxations, vexations, exactions; *grammings* (as you call them) even with torments rather than fayle; *drubbings* (so many hundreth blowes at once, as my selfe have both seen and heard:) with that base servile and most contemptible state, and condition otherwise, (above any other natiõ, or people) under which you live: not onely in *Barbary*, but in al other parts of the world besides: as a fatal effect, of that heavie curse laid on you by your own forefathers long agoe, vpon the death of Christ; (when *Pilate* the judge washed his hands, saying, *I am innocent of the blood of this iust man, looke yee to it:*) *they cried* with one consent *his blood be vpon vs & on our children*. As also of that prophesie of our Saviour in his life time, when he wept over Ierusalem saying *o if thou haddest even knowne, at the least in this thy day, those things which belong to thy peace, but now are they hid frõ thine eyes &c.* And more particularly to his Disciples, he renueth it over & againe: *when yee shall see Ierusalem besieged with soldiers then know yee that her desolation is at hand. For these be the dayes of vengeance to fulfill all things that are written. For there shall be great distresse in this land, and wrath over this people. And they shall fall one the eadge of the sword and shall be lead captive into all nations &c.* Which heavie curse of your owne forefathers, and prophisie of his, how truely they have been fulfilled both the one & the other, all the world seeth, and yee your selves feele the effect: as before. The Lord in mercie, take away the vayle from your hearts, that at length ye may *know those things which belõg to your peace which now are hid frõ your*

eyes

eyes: for why will ye dye o ye house of Israel? These considerations (I say) and reasons, with some others, have moved me; and partly in recompence of those your delinaes, and dainties, wherof I tasted so often while I was amongst you) to send you here a smal banket, of such dainties as Christendome can afford: wishing you would but tast some part of mine (as I did of yours) being indeed Sabbath dayes dainties: *tast (I say) and see how sweet the Lord is.* And Psal 34. 8.
the rather doe I invite you to this banket, yea rather provoke you therevnto (even to your owne *salvation, which through your fall is come to us Gentiles to provoke you* (as it is that place) for that now *the* Rom. 11.
time of your redemtion draweth neare (with ours: *much nearer now thē whē* 11.
we beleeved) foretold also, both by Christ, and his Apostles, as was your desolation: and shall one day, as surely and certainely come to passe, the one as the other. For God that hath promised is of power to performe it; he will doe it; *he is able to graffe you in againe, into your owne olive tree. Verely I tell you,* (saith our Saviour to the Pharisies) *ye shall not see me, vntill the time come, that yee shall say blessed is he that commeth in the name of the Lord.* Therefore such a time shall cōe Luk. 13. 35.
with out all doubt, wherein ye shall so say, that is to say, most willingly obey the Heavenly calling, without any more *resisting the Holy Ghost, as did your forefathers.* Also in an other place: *and Ierusalem* Act. 7. 51.
shall be troden vnder foote of the Gentiles, vntill the time of the Gentiles be Luk. 21. 24.
fulfilled: So long and no longer: there is the period. And Paul the Apostle in a most fervent manner, both prayeth and propheseth to this effect: *brethren my hearts desire, and prayer to God for Israel is, that they might be saved.* Then prophecieth at large in the chapter Rom. 10. 1.
following, and that most divinely, as of their fall so of their generall call in due time: with many arguments, and reasons to that purpose. Which praier, and prophesie of his, proceeding from a divine instinct, and revelation; no doubt shall one day take effect. *For it can not be, but that the word of God should take effect. For it is the power of God unto salvation to every one that believeth, to the Iew first and also to the Grecian* To the Iew first: thereis the promise there is the priviledge. Lift up your heades now therefore o ye Iewes, sonnes of Abraham, children of the promise: *to whom per-* Rom. 9. 4.
tayneth the adoption, and the glorie, and the covenants, and the giving of the law, and the service of God, and the promises: of whom are the fathers, and of whom concerning the flesh Christ came. I say lift up your heads, and listen to the heavenly call, of Christ and his Apostle Paul, *for*

your redemtion draweth nere. This is the generation of them that seeke him
Psal. 24, 6. of them that seeke thy face: Iaacob, Selah. Lift up your heads ye gates, &
be ye lift up, ye everlasting doores, and the King of glorie shall come in. And
let us Christians also (upon whom the ends of the World are come) lift up
Luk. 21, 28. our heads and knowe (remembring that parable of the figtree) when
Mat. 24, 32. we see these things beginne to come to passe, that the kingdome of God is nere,
euen at the doores. Verely, I say unto you, this generation shall not passe, till
Act. 20, 32. all these things be donne: Heauen and earth shall passe away, but my Words
shall not passe away. They are the words of our Saviour.
And now bretheren (to returne to Paul) I commend you to God, and to
the word of his grace, which is able to buyld you up, and to giue you an inhe-
Psa. 51. 18, ritance among all them which are sanctified. Be fauourable unto Sion for
thy good pleasure, build the walls of Ierusalem. Then shalt thou accept the
sacrifice of righteousnes, euen the burntoffring and oblation, then shall they
offer calues upon thyne altar. Oh giue salvation unto Israel out of Sion,
Psal. 53, 6. when God turneth the captivitie of his people, then shall Iaakob rejoice, and
Psal. 126, 1. Israel shall be glad. When the Lord brought againe the captivitie of Sion,
we were like them that dreame: then was our mouth filled with laughter,
and our tongue with joye: then sayd they among the Heathen, The Lord
Psa. 106, 47 hath done great things for them. The Lord hath done great things for us
whereof we rejoice. O Lord bring againe our captivitie, as the rivers in the
Psa. 90, 15. south. Saue us (O Lord our God) and gather us from among the Heathen,
Psa. 102, 13. that we may praise thyne holy name, and glorie in thy praise. Comfort us
according to the dayes, that thou hast afflicted us, & according to the yeeres
that we haue seene evel. Thou wilt arise, and haue mercie upon Sion, for
the time to haue mercie thereon, for the appointed time is come. For thy ser-
uants delight in the stones thereof, and haue pitie on the dust thereof. Then
the Heathen shall feare the name of the Lord, and all the kings of the earth
thy glorie: when the Lord shall buyld up Sion, and shall appeare in his glo-
rie: and shall turne unto the prayer of the desolate, & not despise their prayer.
This shall be written for the generation to come, and the people which shall
be created shall praise the Lord, for he hath looked downe from the height of
his sanctuarie, out of the heaven did the Lord behold the earth: that he might
heare the mourning of the prisoner, and deliver the children appointed unto
death: that they may declare the name of the Lord in Sion, and his praise in
Psa. 69, 35. Ierusalem. For God will saue Sion, and buil'd the cities of Iuda, that men
may dwell there, and haue it in possession: the seed also of his seruants shall
inherit it, and they that loue his name shall dwell therein. Surely the Lord
& 94, 14. will not forsake his people, neyther will he forsake his inheritance. He hath

alway

alway remembred his covenant and promise, that he made to a thousand generations. Thou wilt thinke upon thy congregation which thou hast possessed of old, & on the rodde of thine inheritance, which thou hast redeemed, and on mount Sion, wherein thou hast dwelt. Yea when the Lord turneth againe the captivitie of his people, which will be, when they turne unto him by hartie repentance, not before: *when they cryed to the Lord in their trouble, he delivered them out of their distresse*, then will he make euen their verie enimies to become their friends, & giue them grace & favour in the sight of all those kings and princes, under whom now they liue and groane in most miserable slaverie and bondage (as in their former captivities may be observed) *He sawe when they were in affliction and heard their crye. He remẽbred his covenant towards them, and repented according to the multitude of his mercies, and gaue them favour in the sight of all them that led them captiues*, for *the hearts of Kings are in the hands of the Lord, as the rivers of waters: he turneth them which way soever it pleaseth him. So the Lord stirred up the spirit of Cyrus King of Persia*, (after that their seauentie yeeres captivitie in Babylon) as also *Darius* and others to write in their behalf, sundrie most favourable edicts, for their returne into their owne countrie again: with large liberalitie, for the reædifying, of the temple of God in Ierusalem: *for the Lord had made them glad, and turned the heart of the King of Asshur unto them, to incourage them in the work of the house of God, euen the God of Israel.* Therefore Ezra blesseth the Lord, for all these extraordinarie favours, saying, *Blessed be the Lord God of our Fathers, which so hath put in the Kings heart to beautifie the house of the Lord, that is in Ierusalem, &c.* Yea rather then fayle of his promised deliverance to his people, when they crye unto him in their distresse, *he will rebuke euen kings for their sakes.* As he did Pharaoh king of Ægypt, in the dayes of old: with this peremptorie commaund by the hand of Moses over and over: *Let my people goe that they may serue me, or if thou wilt not &c.* inflicting upon them one plague after another, till at length they were forced to driue them away (as it is in that place) *Rise up, get you out from among my people, and goe serue the Lord, as ye haue sayd. And the Egyptians did force the people, because they would send them out of the Land in hast (for they sayd we dye all) giving them favour in the meane tyme, in the sight of the Egyptians: also Moses was verie great in the Land of Egypt in the sight of Pharoahs servants, and in the sight of the people. Behold I haue made thee Pharaohs God* (sayth the Lord) *so*

Psal. 105, 8 & 74, 2. & 107. 6. & 106, 44. Prov. 21, 1. Ezr. 1, 1. chap. 6, 1. chap. 6, 22. chap. 7, 28. Psa 105, 14. Exo. 7, 16. & 8. 1. 20. & 9. 1. 13. & 10. 3. Exod. 12 31 Cha. 11. 3. Ch. 7, 1.

Psal.136,11 Acountiug the etime as before. *he brought out Israel from among them, for his mercie endureth for ever, with a mightie hand and out stretched arme, &c. after four hundreth and thirtie yeeres* captivitie in Ægypt. *And when the four hundreth and thirtie*

Exo.12, 41. *yeeres were expyred, euen the self same day departed all the hosts of the Lord out of the Land of Ægypt. And the Lord went before them by day in a*

chap.13,21 *pillar of a cloud to lead them the way, and by night in a pillar of fire to giue*

Psal.136,13 *them light. He divided the sea in two parts, & made Israel to passe through the mids of it, and overthrewe Pharaoh and his host in the red sea, for his mercie indureth for ever.* So leading them through the wil dernes & feeding them fortie yeeres with Manna frō heauen: till at length he brought them safe & sound, (as it were *upon egles wings*) maugre all difficulties and oppositions of enimies whatsoever, euen to the promised Land of Canaan *the lot of their inheritance*. Where they continued in peace and prosperitie, so long as they served him, & kept his commandements: but when once they sinned against him: (or rather as often as they sinned, for it was not once but often) & *forgat the Lord their God, which brought them out of the Land of Ægypt, out of the house of bondage*: then he suffered their enemies to prevayle against them & tyrannize over them, sometymes one and sometimes another, till at length they were caried captiues to Babylon. Yet ever (as the burdē of that psalm is) *whē they cryed to the Lord in their trouble, he delivered them out of their distresse*, raysing up from tyme to tyme *Iudges* (as he did Moses and Ioshua at the first)

Iud.2, 16, *which delivered them out of the hands of their oppressors.*

Othoniel, who delivered thē out of the hands of the King of Arā,

Iudg.3, 7. as it is in that place, where it is said, that *the children of Israel did wickedly in the sight of the Lord, & forgat the Lord their God, & served Baalim; therfore the wrath of the Lord was kindled against Israel, & he sold thē into the hand of Chushan-rishathaim, king of Aram, whō they served eight yeeres. But when they cryed unto the Lord, the Lord stirred them up a Sauiour, euen Othoniel, &c. So the land had rest fortie yeeres.* *Ehud*, who delivered

chap.3, 12. thē out of the hand of Eglon, king of Moab. *Then the childrē of Israel again cōmitted wickednes in the sight of the Lord, & the Lord strengthned Eglon king of Moab, &c. So they served Eglon king of Moab 18 yeeres. But whē they cryed unto the Lord, the Lord stirred thē up a Sauiour, Ehud*

chap.3,30. *the sonne of Gera, &c. So the land had rest 80 yeres. And after him was Shamgar the sonne of Anath, which slew of the Philistims 600 men with an oxe goad, & he also delivered Israel.* *Deborah & Barack* who delivered

chap.4,1. thē out of the hand of Iabin, king of Canaan. *And the children of Israel be-*

rael began again to do wickedly in the sight of the Lord, & the Lord sold thē into the hand of Iabin king of Canaan, whose chief Captain was Sisera. Then the children of Israel cryed to the Lord, &c. And at that time Deborah a Prophetesse judged Israel, then she sent & called Barak &c. And the Lord destroyed Sisera & all his charets &c. And the land had rest 40 yeares. Gedeon, who delivered them out of the hands of the Midianites. Afterward the children of Israel committed wickednes in the sight of the Lord, & the Lord gaue them into the hands of Midian 7 yeares &c. So was Israel exceedingly impoverished by the Midianites: therfore the childrē of Israel cryed unto the Lord &c. & he raised them another Saviour even Gedeon, that valiant man, who with three hundreth men (& no more) such as lapped water with their tongues (the rest sent away by the Lords command) overthrew the whole host of Midian, with this cry the sword of the Lord & of Gedeon. Thus was Midian brought low before the children of Israel: so that they lift vp their heads no more: & the countrie was in quietnes 40 yeres in the dayes of Gedeon. But when Gedeon was dead the children of Israel turned away &c. and remembred not the Lord their God which had delivered them out of the hands of all their enemies on every side &c. After him succeeded *Abimilech* his sonne. *After Abimilech Tola. After Tola, Iair the Gileadite.* After these arose *Iepthe* who delivered them out of the hand of the Ammonites. *And the children of Israel wrought wickednes again in the sight of the Lord, and served Baalim &c, & forsooke the Lord & served not him. Therfore the wrath of the Lord was kindled against Israel and the Lord sold them into the hands of the Philistims, and into the hands of the children of Ammon &c. Then the children of Israel cryed unto the* Lord &c. So the Lord raised them up another *valiant man* even *Iepthe. Then the spirit of the Lord came upon Iepthe &c. So Iepthe went unto the children of Ammon to fight against them, and the Lord delivered them into his hands. Thus the children of Ammon were humbled before the children of Israel. And Iepthe judged Israel 6 yeares. After him Ibzan of Bethlehem judged Israel.* After him *Elon.* After Elon, *Abdon. But the children of Israel continued to commit wickednesse in the sight of the Lord, and the Lord delivered them into the hands of the Philistims* 40 *yeares.* Then God raysed up *Sampson*, who with the jaw-bone of an Asse slew a thousand of the Philistims at once. *And he judged Israel in the daies of the Philistims* 20 *yeares.*

Judg. 4, 1. chap. 5, 31. chap. 6, 1. chap. 6, 6. chap. 6, 11. chap. 7, 5. chap. 7, 20. chap. 8, 28. chap. 8, 33. chap. 10. 6. chap. 10, 8. chap. 11, 1. chap. 11, 29. chap. 12, 7. chap. 13, 1. chap. 15, 1 ver. 20.

Thus may we see by all these examples (and make vse thereof if we be wise) what the state and condition of Gods people hath beene ever of old, the effect in briefe, or burden of the song, nothing else but this:

this: *when they sinned against the Lord, he delivered them into the hands of their enemies: but when they cryed to the Lord in their trouble* (that is to say repented) *he straight-way delivered them out of their distresse*, raysing up from time to time, one *Saviour* or *deliverer* after another, & so immediatly governing them by Iudges till the daies of *Samuel*. When this people still growing worse and worse, and not contented with this sacred kind of government, immediately from God himselfe, but desiring a King like all other Nations: *Make us now a King to judge us like all other Nations*: he gave them a King in his anger, saying to *Samuel*: *heare the voyce of the people in all that they shall say unto thee, for they have not cast thee away, but they have cast me away, that I should not raigne over the, &c.* And as before under the Iudges, so now under the Kings still as they sinned, and multiplied their transgressions, so did the Lord inflict and multiply upon them his judgements, one plague after another: till at length they were caried captiues into Babylon. After which long captivitie, yet restored againe upon their repentance, the time was not long, but they fell againe to their old byas, and forgate the Lord their God, which *had done so great things for them*: yea, rather now worse then ever, persecuting the Prophets from time to time, whom God raysed up amongst them, and killing them one after another: even till the comming of the *Messiah*, and him likewise they crucified. Whereupon ensued this last and finall desolation, as the full measure of their sinnes deserved, and as themselves desired, saying: *his blood be upon us and upon our children*: which hath continued now almost this 1600 yeares: the longest captivitie and greatest miserie that ever happened to any people, and so shall continue, till they (as did their forefathers) turne to the Lord by true and hearty repentance, and *cry unto the Lord in their trouble, and then will the Lord deliver them out of their distresse*, according to the former examples and not before. And this is the state and condition of the Iewes at this day: the miserable state (I say) with the cause and the remedie, which God graunt they may make use of. *Amen.*

1. Sam. 8. 5

Escapes.

Pag. 22 line. 26. adde these words (*Seeing, I say, so many signes and arguments at once concurring together, I may well conclude as before.*) pag. 51. l. 14. put out these words (*of a true Prophet? and consequently.*) pag. 58. l. 9. for, (*in the*, read, *is the.*) line 10. for, (*was appeare*, read, *was to appeare.*) line 12. for, (*Starre*, read, *Starre.*) With what other faults else, I desire the judicious Reader to Correct with his Penne.